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SEPTEMBER

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The Hidden Man of the Bible
by Charles Fillmore

The Power of Spirit
by Richard Lynch

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

†

MY MIND IS CLEANSED BY CHRIST;
MY LIFE FLOWS SWIFT AND STRONG;
THE PEACE OF GOD WELLS UP WITHIN,
MY SOUL BURSTS FORTH IN SONG.

★ ★ ★ ★ ★ ★

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

THE SPIRITUAL ETHERS ARE FILLED WITH PLENTY: PROSPERITY IS IN THE AIR AND I HAVE ABUNDANCE FOR EVERY NEED.

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM
SEPTEMBER 20 to OCTOBER 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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THE HIDDEN MAN OF THE BIBLE

It was the Christ mind in Jesus that proclaimed itself to be the only avenue through which man can be saved from his ignorance, not the personal man Jesus . . . We rejoice that the "hidden man" of the Scriptures is being revealed by those who seek truth in every field of endeavor.

BY CHARLES FILLMORE

RELIGIOUS PEOPLE of every race under the sun point to their Scriptures or traditions of a spiritual character for accounts of men who in their lives demonstrated virtues superior to those of the average individual. Such men are revered and held up as examples of what all good men should be. They are ideal men, forming in their various characters a composite of the perfect man that exists as the "hidden man" in us all. Again the achievements of the ideal man transcend those of the normal man; and it is found necessary to invent men parading as gods and goddesses, as in the mythology of Greece and Rome, or to idealize as God the perfect man manifest as Jesus. In all these we get a fleeting glimpse of the "hidden man."

Regardless of claims of infallibility for sacred writings on the part of their champions, we should remember that they were all produced by human hands and that they are all tinctured by the human minds through which they came. The question of inspired and uninspired writings is one that has puzzled critics from the beginning. The books that were left out of our Bible may be inspiring and the sincere seeker for Truth may find an-

swers to his questions in the Apocrypha that are not in the Authorized Version. The story of Paul and Thecla is a combination of romance, tragedy, and miracle.

We note particularly that the Apocryphal scriptures give prominence to the feminine side of the "hidden man," which our Authorized Bible submerges in the achievements of the masculine man. The account of Paul and Thecla has been compared to the Book of Ruth and of Esther. In it, however, the divine feminine is made a heroine and given a much nobler spiritual character than in either of these Bible classics.

The story of Paul and Thecla begins with the only description of Paul's personality to be found in the early Christian writings. There follows an account of his preaching at Iconium, where Thecla, the daughter of a noble family of that city, listened to him and was so enchanted that she forsook all and followed him.

Thecla then was charged with sacrilege and thrown to the beasts, but a she-lion ran and fell at her feet and successfully protected her against the attacks of a bear, a he-lion, and other fierce beasts, while "Thecla stood with her hands stretched toward heaven, and prayed." They then bound her to the backs of fierce bulls and turned them loose after branding them with red-hot irons. But the fire that enveloped her body burned away the cords and "she stood in the middle of the stage as unconcerned as if she had not been bound." Like the Children of Israel, Thecla was accompanied on her journeys by a bright cloud. Her miraculous escapes are paralleled only by those of Daniel and the Children of Israel.

■ ■ ALTHOUGH THE 1st chapter of Genesis plainly sets forth that Elohim God created man in his image and likeness—"male and female created he them"—the compilers of the great Book have virtually ignored woman as having a vital part in the divine plan. The three hundred

and eighteen bishops at the council of Nice were all men and their God was a he-man. As women have demanded and gained a voice in the management of affairs of state so they will at a not far-distant future demand a new and more generous compilation of sacred writings, in which the female shall have equal place with the male. When this is accomplished, many of the fine books found in the Apocrypha will undoubtedly be incorporated into the new Bible and the "hidden feminine" be revealed.

So we who are seeking the "hidden man" of the Bible will never find him until we discern him to be male and female. Spiritual insight reveals that the man idealized in the beginning by creative mind was dual and that duality inheres in the character of the real man, the spiritual man, throughout the sacred Scriptures.

We shall never uncover the real man in the Bible, and out of it, until we are able to study man as a combination of ideas, thoughts, and words. Looking at man physically, we see him in a masculine body when his *will* thoughts are dominant. On the other hand we see him in a feminine body when his *love* thoughts control. In the masculine body the feminine thoughts are subordinate and obedient to the will. Thus the assertive will assumes that women should be obedient to their husbands. Peter admonishes women to this end, warns them against external adornment, and at the end of his exhortation, in the 3d chapter of his First Epistle, uncovers the divine feminine in these words: "*Let it be* the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

■ ■ THE MASCULINE phase of mind has been allowed to dominate so long that it now assumes that everything must be subservient to it and that its dominion and dictation is the edict of divine law. The feminine, with its mighty heritage of love, has been mesmerized into this

belief and accepts as a matter of course the rule of the head over the heart. This false state of mind has thrown the whole race out of balance and severed the spiritual connecting link between man and God, which is love. So it is written, "God so loved the world, that he gave his only begotten Son." Jesus Christ was a balanced combination of wisdom and love, masculine and feminine, and in this He was the incarnation of the image and likeness of creative mind, also the visible manifestation of the "hidden man."

There is much commotion at present in Germany because the political leaders have assumed to revise the popular religion. The report is that they have repudiated Jesus as Savior because He said, "No one cometh unto the Father, but by me." They say that no man can arrogate such power to himself.

Here is evidenced the work of the masculine mind in discerning Truth. It was the Christ mind in Jesus that proclaimed itself to be the only avenue through which man can be saved from his ignorance.

When we have been awakened to the great truth that Jesus formulated, our true identity with Spirit, we are functioning in a mind realm that exists in all of us but of which not all have yet attained awareness. Hence Truth students are repeatedly asking, Where is the soul center in man? The answer is that soul is not spirit; soul is the sum total of man's experience as a thinking entity. What he has thought is stored up in his subconscious as memory, and what he is using in his daily thought constitutes his conscious mind.

■ ■ THE CONSCIOUS and the subconscious minds have created twelve brain and nerve centers in the body through which to function. These twelve thought aggregations may be symbolically referred to as sons of Jehovah or I AM identity, which identity is the "hidden man" of all Scrip-

ture. "The mystery of God, *even* Christ, in whom are all the treasures of wisdom and knowledge hidden."

The soul develops brain centers all over the body through thought concentration. One who thinks much about intellectual subjects will develop the front brain; thoughts of love enlarge the solar plexus, and those who cultivate the physical become powerful in the organs of generation. Thus the thinking entity called the soul builds from thought to cell and from cell to organism, "bringing every thought into captivity to the obedience of Christ." Eve is the "mother of all living."

It is not so vitally important to know where the soul functions in the body, because both soul and body are merely the ground work of a much higher and more enduring consciousness of man. Before man can fulfill the plan created for him by Divine Mind he must consciously identify both soul and body as Spirit. Not only must man identify soul and body as Spirit but by cooperating with Divine Mind he must transform them into conscious spiritual entities. Every atom of the soul and body has a divine center that is hidden from one who thinks in terms of time and space. Thus soul and body are fundamentally Spirit, but until man becomes aware of their spiritual character he is still under the mortal law.

■ ■ CHRIST IS the name of the "hidden man" in every man ready at all times to reveal His Spirit in us and transform our soul and body. The transformation begins in the mind. As Paul says, "be ye transformed by the renewing of your mind." But we should always remember that it is the work of man to bring into manifestation here in this earth all things that exist in the heavens. If we think about the joy we shall have after we are dead, we are weakening our hold on life and separating ourselves from the ideas that will transform us.

Jesus did not tell us about the spiritual spheres, nor

describe in modern scientific terms how waves in the ether impinge upon our eyes and make light. He told us that light was the expression of mind—"Let your light shine." Jesus taught first things, the dynamic power of ideas, thoughts, words, and their relation to second things, morals, feelings, acts. The popular religious interpreters of Jesus do not understand or emphasize the creative law inherent in first things—ideas, thoughts, words—and emphasizing second things—morals, feelings, and acts—they become themselves weak and weaken the "good tidings" or gospel of the Master, which they expound.

Thinking about the spiritual body hidden in the atoms and cells of the physical body will release that body and the way will thus be opened for the expression of the spiritual mind, the Christ or Son of God.

The spiritual mind created by Elohim God as man's heritage must have a spiritual body before it can function fully. The greater things that Jesus promised we should do in His name are the development of this "Lord's body." Paul wrote to the Corinthians that partaking of the Lord's Supper was for this very purpose of revealing the spirituality in our body, and that those who failed to realize this were bringing judgment upon themselves. "For this cause many among you are weak and sickly, and not a few sleep."

■ ■ ACCORDING to modern science every atom composing the cells of our physical body conceals an electrical atom possessing an astounding quality of energy. One authority says that if the energy in a single teardrop were released all at once it would blow up a six-story building. If the stories told by modern scientists were in our Bible they would be considered miracles and unbelievers would scoff at them.

Metaphysical truths are now being set forth by the world's most distinguished scientists, men like Sir James

Jeans of Great Britain, that a few years ago would have been flouted as absurd. At a meeting of the British Association for the Advancement of Science, in Aberdeen, that eminent scientist said in effect:

Space and time and the physical world of substances have no objective reality apart from the mental concepts of them that man creates with his mind.

If all nature exists only in our consciousness, why do we all see the same sun, moon, and stars?

A clew might be found in the present-day theory that protons do not have individual existence, but are members of a single beam of light. The same is true of electrons in a continuous electric current and the same might also be true of millions of cells in the human body. The electron exists only in our mind.

When we view ourselves in space and time we are quite obviously distinct individuals: When we pass beyond space and time we may perhaps form ingredients of a continuous stream of life.

The new physics has opened a door which the old physics had seemed to slam and bolt. We have an intuitive belief that by our own volition we can develop our freedom to choose.

But we begin to suspect it may give us room for such freedom as we have always believed we possessed: It seems possible at least that in it we can mold events to our desire, and live lives of emotion, intellect, and endeavor. It looks as though it might form a suitable dwelling place for man and not a mere shelter for brutes.

■ ■ UNITY READERS will doubtless say, "We knew all this before; why rehearse old stuff?"

Yes, we have known all this in its idealistic and spiritual form, but now these scientists are teaching it as logic and fact, the result in finality of their research.

So we rejoice that the "hidden man" of the Scriptures is not only being revealed by the followers of Jesus but also by those who seek truth in every field of endeavor.

THE POWER OF SPIRIT

The law of Christianity is a dynamic form of spiritual energy based on the practice of intimate contact with universal Mind . . . Everything we need or desire is in the world about us . . . Thought is the energy that creates; through it Spirit is revealed.

BY RICHARD LYNCH

THE NOBLEST ideals and the most inspiring system of ethics ever advanced are to be found in the Christian religion. When the power in these has been put in operation, the kingdom of heaven will have been established on the earth. After nearly two thousand years of Christian civilization we have just begun to comprehend it. Courts of law still demand "an eye for an eye, and a tooth for a tooth." Few people believe in nonresistance as a practical working principle. Fewer still consider giving kindness in return for violence or love for hatred. Yet since Truth must eventually prevail, to those who have eyes that see and ears that hear and hearts that understand this revolutionary program presents itself as the highest course in wisdom ever offered to man.

"Ye shall know the truth, and the truth shall make you free." And if we ask, "Free of what?" the reply must necessarily be "Free of the evil and error that are expressed in baleful consequences; free of the bonds that hold the human soul to the animal plane, those self-centered interests and the greed for power, wealth, and dominion that characterize the existence of men and nations."

The law of Christianity is a dynamic form of spiritual energy based on the practice of intimate contact with the universal Mind. It is as much a natural law as the laws of electricity, gravity, and vibration. Comparatively few have attempted to use it, but it has always been successfully utilized by those who have put it into practice.

This law cannot be used for selfish purposes, and it can only be employed under certain spiritual conditions. It presupposes co-operation of the spirit of man with the universal Spirit. When laid hold of and correctly applied its results are definitely assured, but as in the case of all laws certain conditions are required for its fulfillment.

■ ■ THERE ARE conditions for the use of the law of electricity that may seem severe, but they must be faithfully observed if the outcome is to be satisfactory. If the electric current is to be steady and uniform, the generator must be properly engineered and operated. The chemicals in the battery must be pure and free from foreign materials that may cause a "short" and interfere with the generating process. The wires must be carefully insulated lest the beneficent stream of electrons go astray and dissipate its energy in untoward ways.

A law works only in one way when its principles are correctly applied. We hear of scientists who reject and ridicule metaphysics. They do not know that the electrical bulb was a metaphysical creation before it could be manufactured. The radio was a metaphysical invention before it was given outward, material form. The Empire State Building was a metaphysical idea before ever its architect drew his plans and specifications. The same is true of all inventions, discoveries, and innovations. They were first conceived in the mind of man.

Everything we need or desire is in the world about us. No one can contemplate the work of the Creator

and fail to see that everything required for the perfect functioning of the universe has been provided by the intelligence that designed and brought it into being. The Master emphasized the fact that there is no question of lack of supply in nature. The birds of the air have food and shelter, and is man not of more value than they? Why should he be shut off from the general, universal bounteousness? The field is provided not alone with grass, but with flowers to beautify it. Is man not more important in the mind of the Creator?

Yet it is only among men that want and poverty exist. Logically, this must be because they do not conform to the principle of supply. They do not seem to realize that the wisdom that has provided for every part of the universe included humanity in its provision. The rule of principle that nature everywhere manifests implies a great intelligence ever at work for the fulfillment of

"One far-off divine event,
To which the whole creation moves."

Running through it all is law, molding, constructing, controlling it toward a fixed goal. The discovery of this underlying design should be our supreme interest of life.

■ ■ MAN IS THE highest form of creation, as much a part of the divine design as all the other forms, phenomena, forces, and processes of nature. But man has often rebelled at his relation to the power of Spirit, resenting its discipline and refusing to harmonize himself with its sublime forces. He is slow to comprehend his connection with its powerful energy. Until he does this he is working at cross-purposes with life. In working against Truth he is opposing divine power and, doing this, he is balked and baffled in his efforts.

Spiritual principle is comprehensive, including man as completely as it does the material universe. When man's

consciousness is impressed with this fact, he begins to feel the measureless, inexhaustible vitality that fills nature's manifestations. He strikes the note of harmony necessary for his participation in its beneficence. In each man there is a possibility of the use of spiritual power in individual development, of essential unification with the universal Spirit of life. Man's perception of this keeps his affairs in tune with the upholding power of creation. According to a man whose leadership in the world of science cannot be disputed, this upholding power is ever appearing through scientific experiment to resemble a "great thought." Sir James Jeans speaks for many of his confreres when he concludes that nothing moves haphazardly in the world of matter. Atoms are not jumbled into a heterogeneous mass by the action of blind forces. The universe gives every evidence of a powerful intelligence at work, an intelligence designing and directing its elements toward some ultimate goal.

■ ■ ACCORDING TO Dr. Robert Millikan, our universe is in an endless state of renewal. "New atoms are continually being born. Every such birth makes a splash in the ether and a wave starts, with the speed of light, to carry the news to the remotest world in the most distant galaxy." Science compels us to regard everything as dynamic, ever growing and ever changing; to look upon life as a progression, ever unfolding and developing as it reveals a gradual process of expansion.

In his Huxley lecture Prof. Henri Bergson makes this statement: "I see the whole evolution of life on our planet as an effort of the essentially creative spiritual force to arrive at something which is only realized in man, and in man as yet imperfectly." Observation has proved that man's individual mind has grown out of the atoms of the infinite intelligence that is the cause and governing power of all creation. Experiment cannot get away from

the fact that there is a point of contact between the infinite and the human, between the universal and the individual. The secret of that contact is mind or thought.

Truth has taught us that every thought has a definite reaction. For thought is an active force, a form of radiant, dynamic energy. Like all energy it travels in undulating waves. There is a mental wave length that is perfectly synchronized with eternal All-Good. It would flow through man's spirit and bear him safely on its crest if he would harmonize himself with its vibratory rate. But he is apt to lose his rhythmic awareness in the hum of the shallow breakers of sense; to succumb to the limitations of interference; to be so deafened by the static of fear and worry, anger and jealousy that he cannot hear the strains of heavenly harmony, much less attune his mind to their calm steadiness of motion or rest in quiet confidence in their security.

■ ■ WE THINK OF harmony in connection with music, and we know that one musical instrument responds to another when they are tuned in true accord. Each vibrates to its own keynote when the note of corresponding wave length is struck, in accordance with a fundamental law of resonance. This law operates in many fields entirely apart from music. Atoms, molecules, and cells all vibrate in unison with a keynote, or in response to that to which they are attuned, and vibration implies power. Since mind too is a form of potential energy and thought is a dynamic force that produces a high vibratory action, it is capable of furnishing power for practical use.

Each vibratory form is influenced and colored by the medium through which the vibration passes. And what marvelous media Truth has employed during the last half century! It has made contact with the spiritual harmony of the universe and appropriated its divine order of ar-

rangement. Eternally existent forces have been harnessed and applied to illumination and transportation. According to our record of creation, motion and light were the subjects of the first creative dicta. They have always been awaiting the individual factor in the person of an Edison or a Pupin to set them in order by putting them in touch with powerful spiritual principles.

Spiritual power will keep our affairs keyed to the divine harmony if we are willing to place every thought and act under its unfailing law. This means that we cannot sow disease and reap health; devise discord and expect harmony; think and talk poverty and manifest supply. Creation and production operate under law in an orderly manner, and the secret of all progress lies in getting in touch with the infinite purpose through right relations with the universal.

■ ■ THE WORLD would be chaotic if each person worked out his individual problem in his own way, irrespective of principle. Harmony is the first law of a ruling power; it depends upon an order of things that is universal in scope rather than merely individual. The intelligence that manipulates both infinitesimal atoms and vast solar systems is capable of setting in motion a train of causes whose effect is complete co-ordination. As we establish our connection with that intelligence, our life is electrified by the power of Spirit and all our affairs are adjusted in divine order.

Why are we so disorderly and indefinite in our thought? Why do we not place our life in direct contact with spiritual power, trusting the same force that directs the stars and speeds them in their orbits to bring us to the fulfillment of the divine purpose? Why do we not accept the underlying law of the universe and move with its majestic rhythm, attuning our thoughts to the keynote of creation, which is perfection?

The spirit is the animating principle of the body, its vitality. We cannot define spirit, we only know that it is and what its power can accomplish. God is Spirit, and we can contact Him only through our spirit or mind, which partakes of all His qualities. Spiritual energy incarnated in a human soul carries the life principle onward. To carry it forward as well as onward is each person's reason for being. But the individual man does not always so consider it; by ignoring its urge he becomes insensitive to its power.

Thought is the energy that creates; through it Spirit is revealed. It combines, transforms, and directs all that it comes in contact with. Thought vibrates at an astonishingly high rate, becoming radiant energy with unlimited creative possibility inherent in it. The very minute you begin thinking about a thing you set a dynamic force in motion.

You cannot do this without affecting your environment in some degree. You are sending out vibrations with every thought you think and every word you speak. Continually you are giving something to everything and everybody in your world. Are your contributions negative, lacking force, or are they positive, inspiring and encouraging those about you? You may, if you so desire, draw spiritual power from "on high," from the Father

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The Lord is *with thee.*—LUKE

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source of all energy. You may be so quickened by Spirit that you will send forth its power for the joy and healing of humanity. This Spirit of infinite good flows unceasingly from the spiritual fountain, vibrant with life, intelligence, and substance. As we harmonize our thought with it we find peace of mind, health of body, and "all sufficiency in all things."

AN AGNOSTIC

Experiments with Prayer

Possibly answers to prayer are conditioned by—Intense desire or great need or both. One hundred per cent honesty and sincerity. A complete surrender or transfer of the problem to the power from which help is expected.

BY ANONYMOUS Part One

SOME MONTHS AGO I read in a popular magazine an article telling of a new laboratory that was to be established in the divinity school of a large university. Its purpose was to test the efficacy of prayer. It was to be a sort of spiritual dynamometer.

Mentally, I hooted at the idea. They would find out about as much as the small boy does who sits up all night to see Santa Claus! No one needs a laboratory to prove that prayer is simply an emotional gymnastic. Of value? Surely! Proper exercise, whether it be physical, mental, moral, or emotional, is always of value. They might demonstrate that prayer is autosuggestion perhaps, or a release of mental repressions, or a psychodynamic safety valve.

I read the article again with mingled emotions, partly scorn, partly wistful curiosity. And I asked myself, Why am I getting all hot inside from reading about a project like that? Is my feeling a hang-over from my early training? Or is it because I half believe that in the new laboratory they may make some real discoveries and I am envying the experimenters? What if they should get

some evidence that prayer does reach up to some higher power? Would that be an important discovery? I admitted that it would. Would I like to establish a connection with such a power? Assuredly! But it cannot be done.

Perhaps I doubted my own agnosticism a bit, for when the thought of trying some experiments myself came to my mind, I toyed with the idea. A laboratory for that purpose! Bosh! Any one's cellar or attic or back yard is as good as a school of theology. My own easy chair is as good. Well, then why don't I make some tests also?

■ ■ So I SAT DOWN to take stock, so to speak, of just what I did believe about God and His relation to human beings; to see if anything in my past experience could be set down as reliable evidence concerning the results of prayer.

My belief was that probably a great creative intelligence had started the evolutionary process that brought into existence the earth and its flor and fauna, including human beings. But that this creative intelligence is still on the job, that it takes any notice of mankind or listens to our pleas for assistance, that was just wishful thinking with no apparent basis in fact.

I knew that men in the savage state saw a god in everything. A stone that bruised a savage foot was thought to be animate. The winds and the rains and the droughts were gods or the tools of gods. Through fear and ignorance men prayed to the gods who were responsible for the phenomena of nature. That was superstition. Even an intelligent man, when sufficiently frightened, will often seek help from some superhuman power. The fact that a drowning man will grasp at a straw illustrates the futile things a man will do when in danger.

But does the instinctive turning of man to a higher power attest the existence of a supernatural personality

as the compass assures us that there is a magnetic pole? That is one conception, of course. But is there any evidence that man receives guidance, inspiration, help from such a higher power? Hardly!

■ ■ I CHECKED BACK over the years and recalled an episode that had happened forty years before. Another young man and I had hired a rowboat to take us across Irondequoit Bay, a lovely little bowl of water set down in the midst of high, wooded hills in New York State. It was a tempting but treacherous bit of water. Storms used to sweep in upon it from Lake Ontario with great force and little warning. Wise boatmen who sailed their tiny craft upon it always kept their weather eye open.

Our outward voyage was uneventful. But as we rowed back in the late afternoon a storm struck us when we were in the middle of the bay. We were obliged to turn out of our course and into the wind to keep from being swamped.

My companion was a totally irreligious young man and according to the standards of that day quite immoral. I was at the oars and was not much frightened, but my fellow boatman was scared. It became promptly evident that he had less confidence in my oarsmanship than in the possible intervention of a superhuman being, for he began to pray. I don't remember his exact words, but I do recall some promises he made as to the kind of life he would lead if he were permitted or assisted to reach shore safely. I suggested that he bail while he prayed. There was nothing but his new hat to bail with and he ruined that.

After an hour's hard work we beached the boat. Our escape was narrow enough for some of our friends to wonder at. I wondered a little myself. But the promises my companion had made must have been forgotten the moment we reached terra firma, for no improvement in

his conduct was noticeable during the weeks following our adventure.

■ ■ As I LOOKED back over the intervening years, I concluded that I had always been lucky. I realized that many of the best things in my life had come to me unsought. I believed far more in the god of luck than in the God of Holy Writ. But all my ruminations brought nothing that could be the basis of a working hypothesis.

I decided that I would start at scratch. I would scrap all that I had been taught as a boy; all that I had heard or read about prayer. I would just perform experiments.

So I began to write down in a diary the things I wanted; the things I needed or thought I needed; the problems of my life and work that demanded solution. In short, or rather at length, I wrote down all the desires of which I was keenly aware. And then I addressed a series of skeptical petitions to God.

On my desk sits a little ivory Chinese idol, the gift of a traveling friend. Possibly, as I aimed my requests at an invisible deity, I had a little more expectation of an answer than I should have had if I had addressed them to that grotesque, visible figure. But not much.

No recognizable answers came. I turned up a supercilious mental nose. I had proved—what? Exactly what I had expected to prove.

■ ■ THEN CAME a crisis in my life when I needed help and needed it desperately. My luck seemed to have deserted me. Out of work; fifty-five years of age, with no prospect of getting back into the vocation in which I had spent twenty-five of the "lucky" years of my life; savings gone; morale at a low ebb; financial shipwreck imminent. I was like the young man in the small open boat, in the fierce storm I remembered, but worse off. I had lost my oars and could do nothing to save myself.

So for the first time since I had begun my half-contemptuous experiments I really prayed. I hoisted the flag of distress and appeal for rescue in the hope that some force outside myself might take me in tow.

One memorable night after I had gone to bed I spent long hours formulating a petition that would be sincere —an intellectually honest prayer. It was this:

"O God, if there is a God, I am addressing You. If You do exist and do hear the petitions of despairing human beings—and of this I have serious doubts—then I ask You to listen to my prayer. And if—another if—if by any chance You do help people who are in trouble —and regarding this I am a confirmed agnostic—I beg for assistance. As You know, if You are cognizant at all of us human beings and our doings, I have exhausted every possibility in looking for work and an income, except this last one to which men turn in extremity and which I have always thought useless, senseless, and silly. But now I am doing my best to communicate with You. The next move, if You are playing this game of life with us, is Yours.

"But above all else, if any employment should come to me and it should come from You, then I would earnestly request that it be so marked or stamped or labeled that I shall be absolutely sure whence it came. I want to be sure of Your identity if You communicate with me. I don't want to stretch my imagination. I want to know. It's up to You."

This irreverent, agnostic but sincere message was finished at half-past two in the morning and sent on its way. I went to sleep.

■ ■ THE NEXT morning I awoke with a feeling amounting almost to positive conviction that a job was coming to me that very day. I was hopeful and happy and full of enthusiasm.

At three o'clock in the afternoon a job, by all my standards a marvelously fine position, was offered me. Nothing that I had done had led to it. It came right out of the blue, so it seemed. Careful investigation made later regarding it disclosed no human causes that had brought the happy result to pass.

I was both humbled and elated—and enormously impressed. Possibly I was a bit awed. The quick release from the hell of worry and discouragement made this one of the most thrilling events of my life. I was on top of the world.

So I noted in my journal that one epochal experiment in prayer had been successful. Formulated upon my experience, I set down the first propositions of a working hypothesis, and the fair inferences.

Possibly answers to prayer are conditioned by—

Intense desire or great need or both.

One hundred per cent honesty and sincerity.

A complete surrender or transfer of the problem to the power from which help is expected.

(TO BE CONCLUDED)

FOR HARMONY IN THE HOME

Every one in this house wants to do right.

We are all peaceful, calm, and harmonious.

We love one another.

We feel kindly toward one another.

We have charity each for the other.

We do not notice or condemn other's faults.

We all are children of God on our upward way, and by our every thought and act we are each trying to help the other members of the family.

We are trying to do the divine will, and thus prove our doctrine that God is love.—SELECTED.

A NEW OUTLOOK ON LIFE

I have found out that men throughout the world need nothing in these days so much as a working and practical religion . . . Is it trusting God to declare the truth about Him, and then go on worrying as if He did not exist . . . There is no limit to what we can accomplish through a readiness to understand the mind of God.

BY C. STANLEY LONG, D. D.

I HAVE A GREAT deal of sympathy for the man who rejects the general conception of religion and finds nothing to admire in the accepted view of God. From infancy, in school and church, he has probably been taught to fear the power of sin, evil, poverty, and sickness in his human experience, and at the same time he has been told that God is supreme and the only power. Such an apparent contradiction is not unreasonably ridiculed by the average human being.

A few years ago I preached such doctrine from my pulpit. When I was called to visit the bereaved and comfort the mourning, about the only thing I could say was "Perhaps it is for the best" or "We cannot tell the meaning of this sorrow, but we know that there is a wise Providence behind it all." I fear that such worn utterances brought little real comfort to the sorrowing ones, for they almost always failed to understand how the things that grieved them could come from a loving God.

Today I know that such statements are a libel on God

and that we need to change our thinking about religion. I have found out that men throughout the world need nothing in these modern days so much as a working and practical religion. In their trouble they are asking, "Is there no healing balm in religion that will banish poverty, sorrow, sin, and all other discords?" This article is an effort to explain that there is a healing balm and that it is found in a better and nobler understanding of religion.

We should ask ourselves, Are we looking for the solution of our problems in the right place and are we finding the answer? Charles P. Steinmetz, one of the world's foremost electrical engineers, was asked a few years ago, what line of research he thought would see the greatest development during the next fifty years. After careful deliberation, he replied: "I think the greatest discovery will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been guessed at."

■ ■ PERHAPS THAT day is not far distant. I doubt if there is any subject less popular than the accepted orthodox view of religion—and less understood. The reason is that we have looked upon religion as something that does not enter into the everyday affairs of life; good enough for Sunday, but impractical for the workaday life.

But the test of religion is found in its practical application to every need of material existence. It must solve our problems, answer our questions, deliver us from all fear and doubt regarding the present and the future.

Some time ago, when I was very sick, I discovered for the first time in my ministry how a right understanding

of God could change everything. I had been a patient in a hospital for nearly a year with an illness that is often regarded as fatal. One day my physician informed me that I should be confined to bed for at least another twelve months. The prospect filled me with fear for the future and bitter resentment at my condition, which seemed at the time to ruin my career and usefulness. At that critical time a friend visited me and expressed great surprise that a minister of the gospel should be so entirely dependent on material aid. "What about your belief in God?" he inquired. This question changed my whole thinking, and I began to know that "with God all things are possible"; that such a condition could not possibly come from a loving Father. It was simply a change in my thinking. I had been thinking sickly thoughts and was full of self-pity. The change came when I acknowledged that God is all in all, that He is good, that He is the source and Creator of all that really exists. Simply by declaring God to be the only real power my physical condition was quickly changed, and in the short period of one month I was able to return to my family.

■ ■ WHEN YOU stop to think about it, there is nothing out of the ordinary in such an experience. If you really believe that God is all-power, then such experiences are simply the natural fulfillment of God's law. If you doubt this, then you must believe that it is possible for you to find yourself in a condition where God cannot help you.

We need to change our thinking. We are accustomed to think in terms of matter, poverty, and fear. Since the leading scientists of the world are teaching that matter is only a changing mental concept, why are we so afraid of the body and what it can do to us?

You don't have to pass through the experience called death to find out what heaven is like. We perhaps picture it feebly as some distant place of happiness, but all the

time heaven is very near to us. "The kingdom of God is within you," and God is no different on earth than He is in heaven.

Why not start now to claim your heritage as a son of God, the heritage of health, happiness, and supply. We hold on so tenaciously to the material things in life; why not let go of them and give God a chance?

But when you start to do this you will find your thoughts listening to old man Error. Now this gentleman's one business in life is trying to destroy your right thinking and make you fearful, unhappy, and poor, and if you listen to him you will have a very distorted picture of yourself.

Old man Error will tell you that you are suffering from an inferiority complex, that your resources are exhausted, that you are altogether miserable. Then naturally these conditions will manifest themselves in your experience. Why are we not more alert to realize that all these things are lies, and treat them accordingly?

If Error suggested to you that you are an African native or a Chinese coolie, would you start for Africa or China to live? You would treat the suggestion as preposterous and forget all about it, yet where is the great difference? When your thoughts suggest that you are angry, or some false thing, why proceed to carry it out?

■ ■ LET US SUPPOSE again that you were invited to a party and the doorkeeper fastened a label on each guest as he entered, which bore some grotesque description of his character. You would treat it in the light of a joke, a masquerade, and would not accept the description as applying to you. And yet we go through life carrying some such label. Instead of treating it as a joke we let the description stand and act accordingly, while all the time, if we would only awaken to the fact, it is but a senseless caricature and not what we are. We wear the

grotesque mask of unbecoming traits or temperamental distortions instead of tearing off the mask and appearing as a son of God.

Old man Error is the world's greatest illusionist. Paul knew this when he wrote, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" At the time of the World's Fair in Chicago in 1893 some Hindu jugglers came to America to exhibit their art. When they landed in New York, they demonstrated to the crowd the well-known trick of making a mango tree grow from a seed planted before their eyes. This trick illustrates what Error says to us, "You are wretched," and we think so; "You are sick," and the suggestion manifests itself on your body as sickness. Shakespeare caught a glimpse of this when he wrote,

"We are such stuff
As dreams are made on."

You see all these things have nothing to do with God, and we have blamed Him for so much. A little child dies, and we say to the distracted parents that was "God's will."

■ ■ We need a mental housecleaning to get a right perspective of God. Right thinking is simply the mental process of thinking the truth about the conditions involved, and resting confident in the assurance that God is in charge of our life. Is it trusting in God to declare the truth about Him, and then go on worrying as if He did not exist? So many of our prayers are unanswered because our reliance is counter-balanced by fear and unbelief. Is it just to God to declare that He is all, that there is nothing besides Him, and then go on being troubled and anxious lest something besides Him is going to get us?

"As he thinketh in his heart, so *is* he." Dr. Edward

Weiss of Philadelphia, a distinguished member of the American College of Physicians and Surgeons, recently stated that as many as forty-five per cent of all persons seeking medical help are suffering entirely or partially from some sort of emotional problem. The medical profession is coming into an understanding that physical conditions can in a very large percentage of cases be definitely traced to a mental cause. Not long ago Dr. William Brady, the well-known New York and California practitioner, who conducts a health column for a number of papers, declared: "Worry, anxiety, fear, retard or inhibit the digestive process. . . . Anger, hatred, jealousy, malevolence, all have a marked inhibiting action . . . These unpleasant emotions throw the brake on the normal processes of digestion. That is how a little flare-up of anger or jealousy just before dinner drives away the appetite."

■ ■ IF THE FREQUENT indulgence of ill temper finds its way to the body in course of time and disturbs its normal functions, can one rightly expect radically to heal this physical discord without dealing with the antecedent condition? Physically diagnosed, such a condition is said to be caused by impurities in the system which obstruct normal action; spiritually considered, these impurities are wrong mental states.

Until we stop thinking wrong thoughts, we shall not stop suffering from their effects.

Pride, stubbornness, self-will, self-pity, resentment, unforgiveness are demons waiting at our gate to forestall gentleness and compassion and generosity and separate us from God. You can think just as quickly on the side of your better nature as on the side of your lower self.

We should remember that the conditions to be overcome are in our own thinking. For instance, has pain or poverty or fear any place in the presence of God?

Would you think of looking for them there?

We are so prone to live in the past and carry the defeats of yesterday over into the present and future. I have been brought into contact with hundreds of young Americans who felt that the inner defeats in their lives had marred their future. Today is yours. The past need not influence the present, and you have nothing to fear from the future, for God is always present, guarding and guiding. Divine Mind gives us all we need every minute. Now is the time in which good is all-powerful, and your happiness and usefulness are safe in the infinitude of life and love. There is no limit to what we can accomplish through a readiness to understand the mind of God. This is not argument; it is experience. Here is a power that can dispel the mist of yesterday's failures. Nothing is to be gained by prolonging the misery or discouragement caused by past failures, shortcomings, or mistakes. Let your yesterdays bury their dead. We have always the opportunity to do better. Let us be grateful for that and not darken the sunshine of today with the shadows of yesterday.

■ ■ WHAT CAN right thinking or a correct understanding of God do for business? The business world is sick, and the remedies of the past have lost even their palliative value. But there is a cure. If it is true that wrong thinking produces physical discord, it is equally true that wrong thinking brings a diseased condition in business.

My conception of an honest business man is that he should exemplify the perfect business man by being a good citizen, a good competitor, and a fair employer. Jesus has been called a business man, and He said that His business was to do the will of the Father. It was this which engaged His attention, time, and thought. Speaking in modern terms, He regarded God as His

business partner. It is just as important for a storekeeper, a banker, or a manufacturer to realize that he is working with God. To associate our business enterprises with an intelligent understanding Mind is more than religious sentiment; it is the soundest possible business policy.

If in your business there are five parties in interest, the shareholders, the employees, the public, your creditors, and yourself, it is your duty to see that each person gets his due. If you do this honestly you are a good business man. Never think failure and disaster if you do not want these conditions in your business. Your business is a legitimate undertaking, so try to realize that because you are a son of God you possess all the intelligence that is necessary for success and that God is equal to any emergency. It has been thought fatal to mix religion with business.

■ ■ THE FACT, however, remains that business has tried everything but religion and—look at business! There is certainly a great difference between the man who firmly believes that some material power can ruin his business and the man who knows that God governs him and all his business relations to others. Now you know that old man Error is shouting, "Less to live on." Well, answer the old gentleman back and say "More to live for." Infinite love "preparest a table" for us in the presence of our enemies; and what are these enemies but anger, envy, self-will, self-love, avarice, ingratitude, despondency, meanness, egotism, and the like! These and their kind are always enemies to one's prosperity and peace.

I think we have a wrong sense of what constitutes our possessions. You know wealth that can be lost is not truly possessed, for a man's real possessions cannot be separated from him. If our capital or stock in trade consists of only what the fleeting things of the world pro-

vide, such as money or commodities, with nothing higher to outweigh the satisfaction of financial gain, it begets covetousness, envy, avarice, and self-interest. But if on the other hand one's capital is God, one's prosperity comes from a divine source.

A dollar bill has no intrinsic value, its worth depends on something outside it, and so it is fluctuating and temporal. Stocks and real-estate values cannot be maintained with certainty; they may be up today and down tomorrow.

■ ■ I WAS DEAN of a large cathedral parish in Florida during the time of the land boom in the twenties and the financial crash that followed. Men and women had become accustomed to think and talk of enormous wealth in terms of land values. Many had accumulated great wealth; and then it was swept away almost overnight. The present world-wide conditions make it evident that we must look to something more permanent than stocks or bonds for our supply and satisfaction.

I know that men are more afraid of the hell of this world than of a world to come. The question uppermost now is, What shall we do to be saved from want, from unemployment and financial loss, and from the lack of those things which are regarded as the necessities and comforts of life? This grim spectre of the fear of want dogs the footsteps of every one until he understands that God is all.

If we are conscious of ourselves as children of God, then we are conscious that God is there; and this assurance should be our sense of things, like turning on the light in a darkened room. And what is the reality about yourself, your business, environment, opportunity, prosperity, and so on? It is God, is it not? Is not God Himself the answer to all your prayers, the solution of your problems? No matter what the situation may be or what is the difficulty involved, is not God alone the way out?

If Error is the ogre of the material world, then fear is his chosen minister. Men fear for the future, for their daily bread, they fear sickness and disaster. They fear the laws of commerce, the laws governing the business world. They fear popular opinion, climate, the state of politics, and a hundred other elements. Is it reasonable to believe that such things are able to hurt us, while we stand helplessly by and don't know how to make an intelligent protest?

■ ■ NOT LONG after my illness it was necessary for me to go to a part of the country where it is damp, cold, and foggy. Old man Error lost no time in trying to instill into my thought the fear of climate. "Well you certainly are taking a risk," he suggested. "What a fool you are to leave sunny California at this time of the year." "Think what it will be like in the North—rain and cold; just the things you should avoid." And I said to myself: "Is it reasonable to suppose that I am set adrift in the universe, and told to get a living, and that there are then loosed upon me a merciless pack of laws, the operation of which tends to prevent me from doing my work?" I told Error that if it was right for me to go to this part of the country, nothing could stop me: not even fear of climate. I knew that God was just as much present there as in California. Of course such right thinking worked. I went and stayed much longer than I at first anticipated and had a wonderful time.

By attuning our heart and mind to God, who is Divine Mind, we can reflect this wisdom and power. Man was made to "have dominion . . . over all the earth," not to be a slave to unjust and tyrannical laws that would rob him of his heritage.

You can think just what you like. You can think thoughts of sickness, danger, disaster, failure, limitation, discord, confusion, and in so doing limit the power of

God in your experience.

But it is your privilege to drive out these false claims, to replace wrong thinking with right thinking, and to know, as one writer expresses it, that "God is everywhere, and nothing apart from Him is present or has power." The time to do this is when the suggestion of evil enters your thoughts.

■ ■ YOU MAY have said that you have no use for religion. I really cannot say that I blame you. We have been taught that old man Error is a great power. Evil has been exalted above good in religious teaching, otherwise evil would have been destroyed long ago; that is, if God—good—had been regarded as the only being.

A new outlook on religion! Not a new religion, but simply the old rediscovered in the light of its application to every phase of human living. You can prove it, and the best time to prove it is when you are "down and out" in your thinking. Charles Spurgeon once said: "Let it never be forgotten that when a man is down he has a grand opportunity for trusting God. A false faith can only float on smooth water, but true faith, like a life boat, is at home in storms. If our religion does not bear us up in time of trial, what is the use of it? If we cannot

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Thou wilt keep him in perfect peace.— ISAIAH

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believe God when our circumstances appear to be against us, we do not believe Him at all. We trust a thief as far as we can see him. Shall we dare treat God in that fashion?"

"The kingdom of God is within you." It is your privilege; yes, more, it is your duty to so think that you can prove in your life, your home, your business, the harmony of heaven.

INEXHAUSTIBLE SUBSTANCE

The REVERSIBLE SHIELD

Every one who creates touches omniscient intelligence . . . Man's inspiration is a spark of the divine intelligence that he has captured in a flash of comprehension . . . If we are ever going to reveal the good of God completely and directly, we must require ourselves to keep our vision turned squarely toward God.

BY GENEVIEVE COURTNEY MAURER

NOT LONG AGO it was my privilege to visit a newly equipped publishing house. There I saw a demonstration of ingenuity, a miracle of modern machinery and electric power, in the great presses that lift up the huge rolls of paper, rotate the plates, unroll the paper, print on it, fold it; after which moving tables transport the finished product to another part of the building, where each copy is pasted in a wrapper and sent along a belt that drops it in its own mailsack with scarcely the touch of a human hand.

Like others I stood there marveling and exclaiming at the extraordinary accuracy and precision that these machines showed. But was the intelligence that made the machines perform so efficiently in the machines themselves? To be sure, there was present a certain innate intelligence in the materials, the power, and the scientific laws that reside in all God substance, but was there the intelligence in them to rebuild themselves? No, the combining creative intelligence that took the materials, the power, and the laws, and combined them into an immense co-operative working whole was not there, but was reflected from the mind of man.

The inventor had given the idea birth, had intelligently sustained it, and had manipulated it as a real thing until it became for him an objective—a finished good of practical use. Even when such a man's mind is given later to the application of other truths, the finished product of his demonstration goes on working, automatically carrying out his idea in manifested forms.

Yet it is clear that this intelligence was not resident in its perfection within the mind of man. During the inventing and perfecting of those intricate machines of precision and use there were doubtless numerous occasions when the limited intelligence of man was exhausted and he was uncertain how to proceed. That his demonstration is now a fact makes it evident that he touched an intelligence that was more knowing than his.

■ ■ EVERY ONE who creates touches omniscient intelligence. Where is this all-knowledge? In books? No, the inventor looked in books but was unable to find there the final help that he needed to create something wholly new. From others? No, others did not see the idea from his interior angle of vision. Man does not gain the new, creative knowledge that he so often needs by searching outside of himself but by turning and going back, back, past all the previously formed conclusions and beyond all his prejudices, to the place where his mind is alive and responsive to the omniscience resident within the mind of the real self.

Here only, in union with the Christ mind, does man receive inspiration. Here he effects contact with the divine intelligence everywhere evenly present in all God substance in all its purity, universality, and trueness. Man's inspiration is a spark of divine intelligence that he has captured in a flash of comprehension.

When any manifestation of good is a perfect one, it shows clearly that three things have happened:

Man has touched the intelligence of God.

He has consciously sustained this intelligence in his mind and applied it in faith to the ever-available God substance always present in both the visible and the invisible state.

Intelligence is automatically manifested in God substance as the result.

We might also note that if in this inventing (demonstration) of the machines man had failed at any of these points—in contacting Principle to find the truth; in intelligently sustaining the truth that was revealed to him; or finally in applying the intelligence or truth that was revealed to him—the finished manifestation could not have been released through him, nor could it function in perfection. In passing, too, we may note that whenever anything works smoothly, easily, and efficiently, or when it gives real joy or inspires us by its power or beauty, the God power has been contacted and put to use.

■ ■ So WE SEE the place that manifestation holds in the Truth of God. It is but a reflection of man's consciousness. Man's consciousness is a reflector. Either it reflects things already created, or it reflects the great universal intelligence and gives forth a wealth of fine, new, fresh, vital, progressive, help-giving ideas. The manifestation is always a true indication of man's vision.

Because of man's ability to turn his mind either toward the world or toward God, his mind has been called "the reversible shield." In the old legend about it one side of this shield was silver, and it was this silver side that caught and reflected the anemic opinions, distorted prejudices, and whitened vainglories of the world. The other side was made of pure gold, and as man held the golden side out it caught and reflected the shining newness of creation, the effulgent light of the kingdom, and the splendid golden glory of God.

■ ■ Now, WE ARE not primarily interested in manifestation but in helping man to reveal God more directly and more clearly than he oftentimes does. God is indeed present in all manifestation, but with man holding the shield so persistently and steadfastly silver side out, the innate God character is concealed and the presence in it of golden good, which could just as easily have been reflected, is not even suspected.

So if man would reveal the good, let him reverse the shield. Let him turn his mind away from the world and keep it "oriented" directly toward the good that is everywhere evenly present. Looking only to God, he can behold only God as the reality in its reflection; and he will know that God is entirely good all the way through, from the invisible, formless God substance to "the measuring cup" or idea and on to the visible, formed substance; for there is no place where God is not.

At least for a part of the time, we have all held the reversible shield with its golden side out. As a result of directing the mind consciously toward the indwelling intelligence, we have also had revealed to us many golden ideas; truths like these, for instance: We are sons of God. God is everywhere evenly present. Instant contact with God is ever available through the Christ indwelling. The personal self disappears into nothingness, if we but exalt and magnify this abiding Christ. The Christ finds perfect expression through us and in us, and we see in tangible results that "the kingdom of God is come on earth as it is in heaven." There is only God.

■ ■ WHAT DO WE do with these golden reflections, these perfect ideas that have been revealed to us as ours? Do we use them for a little while, then reverse the shield and hunt despairingly for the hidden gold that we think must be in the silver side?

If we are ever going to reveal the good of God com-

pletely and directly, we must require ourselves to keep our vision turned squarely toward God. This consciousness of the ever-presence must be intelligently and consistently sustained. Obviously, we can reflect God neither consistently nor satisfactorily if we allow the reflector to be turned first upon God and then upon a man-made, out-of-focus reflection of God. We shall be true reflectors and our demonstrations exact reflections of good only when we look unfailingly in the one direction.

The ways suggested to know God's presence and power are many. However, since our interest here is in revealing God as unqualified good and revealing Him in all ways and at all times, we wish to emphasize the necessity of intelligently sustaining the good of God in consciousness and applying the Truth in our living.

Too many daydream about Truth and because of their inner knowledge feel superior to those who do not know about it. We need to become reflectors of the Truth that we are. Only the conscious mind of man needs conviction that there is naught but good. Therefore let us take these perfect ideas that have been revealed to us by the divine intelligence of God and establish them in our consciousness, but let us also sustain the new golden truths that we glimpse. Eventually these realities will become as inseparably a part of our consciousness as they are forever of the Christ mind. When that complete identification of the individual consciousness and the Christ mind occurs, we shall have reached Christ attainment, entire oneness with God.

So we have this most marvelous goal before us to sustain us firmly in our desire and resolution to be divine reflectors of All-Good. Alive with this desire, we who hold our shield golden side out shall learn from our indwelling Christ the way best suited to us.

EDITOR'S NOTE—This is the fifth of eight articles by Genevieve Courtney Maurer. The sixth will appear in October UNITY.

THE MAGIC OF GIVING

We have learned enough about the law of balance to realize that our giving must be commensurate with our receiving . . . Take the "tenth" from the law of Jehovah, the "willing mind" from the law of Christ and find in the combination of the two a happy solution to the problem of giving.

BY MARY ELIZABETH TURNER

IN HIS SECOND letter to the Corinthians Paul puts giving in the category of a "grace," and like the use of any of the graces of God, it has a magical effect upon the one who practices it. Magic is the performance of something requiring "supernatural or superhuman powers," and the result of giving freely and gladly initiates man into a realm that is magical in its operation. When we give we do not know what the result will be in the way of a return gift. Even when our gift is "of the earth, earthy," for instance, a Christmas present given from a sense of duty with a feeling that we are sure to receive one in return. Even in that case we never know just what form the gift we expect to receive will take. When we give it to God it is more of an enigma, but the rule of the spiritual kingdom is to give for the joy of giving itself. Unless we comply with this rule, the gift we anticipate fails to come up to expectations. We have taken the saying of Jesus "Give, and it shall be given unto you" in somewhat the wrong spirit, for giving with hope of return robs the gift of its magical quality. The magic ingredient is the love of giving and without it the gift is "stale, flat, and unprofitable." What

we receive in turn is of like nature. But when we are actuated by a desire to express our love, then the gift rises to the plane of God, and His magic transforms it into something that has been enhanced in value a thousandfold when it makes its way back to us.

■ ■ THE QUESTION IS "How can we give so that our gift will retain its spiritual essence of freedom from hope of reward?" Most of us feel that we should give something to God, and we are willing to do so. We have learned enough about the law of balance to realize that our giving must be commensurate with our receiving. Unless it is, the scale of life is tipped in one direction, it is out of harmony, and the result is trouble of some description.

Even if we did not know that an unbalanced life is the cause of our ills, we should want to give, for we do not progress very far in the study of Truth without realizing that we are the recipients of many of God's blessings. We are conscious of receiving, and when we analyze the matter we know that we have been giving something too. We "give" prayer and receive inspiration and illumination: we "give" thought and receive an understanding of Truth: we give money to promote religious and philanthropic works and receive satisfaction in seeing the needs of our "neighbor" fulfilled.

But there is sometimes a doubt in our mind as to just what proportion of our money should be expended in the Father's work. Scripture gives two views of the matter. In the Old Testament the law of Jehovah demanded a tithe or tenth. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah." This was the custom even before the time of Moses for we read of Abraham giving his tithe to Melchizedek.

■ ■ THERE IS NO mention made of a tithe in the New Testament, but Paul outlines a method of giving in the

8th chapter of Second Corinthians. He terms giving a grace and does not impose it as a divine requirement as did the Hebrew law. According to Paul, it should be a voluntary thing, a test of sincerity and love, but he knew it to be essential and he suggested a system to be followed. Each member of the various churches was to put aside a certain amount "as *God* hath prospered him," he said (I Cor. 16:2; A. V.). This leaves giving to the judgment of the giver, for "prosperity" doesn't mean the same thing to all people. We may think a man has prospered, while he himself, falling so far short of what he idealizes, may feel himself to be quite poor.

This is not very definite therefore, and many Truth students who have studied these two methods of adequate giving have taken a good point from each and combined them. They make their gift with the "willing mind" that Paul wisely insisted upon and borrow the proportion from the idea handed down by the Hebrews. This they feel relieves them of the responsibility of figuring out the extent to which they have "prospered," and even if they do not feel that they have prospered, they think it only right that some part of their income should go into the Lord's treasury. So they take the "tenth" from the law of Jehovah, the "willing mind" from the law of Christ and find in the combination of the two a happy solution of their problem.

■ ■ TITHING IS a practice that is rapidly increasing in popularity. Most religious organizations recommend it. To the worldly-minded individual any talk of tithing is a plea for money. To him who understands, however, the tithe or tenth has back of it an idea of reciprocity. Such a one is conscious of having received something from God of which the materialist has no conception. And though he borrows the matter of the proportion (a tenth) from the Hebrews, his gift retains that quality of

willingness spoken of by Paul.

Often some one asks if all of his tithe should be given to the religious organization to which he belongs. That would not appear to be necessary unless the individual prefers it that way. He often does, because he feels that the most effective spiritual work is being done through the church or the center, whichever it may be. However if he desires to lend his aid to any other work that is dedicated to unselfish service to humanity, he is allotting his tithe righteously. The essential thing is the establishment in consciousness of a willingness to give and joy in giving. If there is any doubt in our mind where it should be given, we can call upon divine wisdom and we shall be directed to the channel into which it should go.

■ ■ GIVING HAS always been a part of worship. Even the heathen recognized this and brought their offerings when they came to worship various idols. In many cases this practice was founded upon fear. They wanted to propitiate an angry god and cajole him into sending blessings upon them. We have entirely outgrown that idea. Intelligent people cannot be frightened into giving, nor do they believe they can buy their way into the kingdom of heaven. They know that "the gift without the giver is bare." Anything given grudgingly by way of discharging an irksome duty is of little benefit to the recipient and of none to the giver. Nor should any one acquire an inferiority complex if his gift is not so large as he might wish. He should remember the "widow's mite" and realize that in the Father's eyes one person's tithe is as good as another's, though one may run to many dollars and the other to few. No one but ourselves knows whether we are "cheating God." We are conscious of whether we are giving in proportion to our income, and if we are, the small gift presented in love carries with it the increasing power of Spirit.

But we are not to think we have discharged our obligation to God by giving a tenth of our money only. A real tither is one who gives a tenth of all that he has—his thought, his unselfish service, his love. We are not tithers when we drop a tenth of our income into the collection plate and never think about God again until the next Sunday. We have to think about Him, which we do in prayer; we have to serve Him, which we do in rendering aid in uplifting works; we have to love Him, which we do as we study His word and abide by His law. The first fruits of our energy, our time, our service as well as our money should be given the Father.

■ ■ AT TIMES WE are inclined to think that tithing is giving only. Do we receive anything from such a practice? In reality we get more than we give. How? In order to be able to tithe, to free our mind of the thought that we cannot live on ninety per cent of our income, a change must take place in our consciousness. Many people say, "I'd like to tithe, but I can't afford it. My income isn't big enough to take care of my needs now." If we force ourselves to tithe feeling that we cannot afford to do so, the actual practice itself will bring us little reward. But when we get to the place where we see in it a benefit we cannot afford to miss, there is a freeing of the mind to such an extent that it becomes an open channel through which the blessings of the Father pour in abundance. This is in accordance with divine law. The door of the soul is opened by means of our willingness to give, and there is an outpouring of that which is needful for our well-being. When we are fearful we close our avenue of prosperity, when we are trustful we open it. We did not make this law nor do we have anything to do with its operation, but when we obey it we reap a magnificent reward. Jesus states this when He said, "With what measure ye mete, it shall be measured to you again."

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. We believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, and is used by permission.

Lesson 9
Sept. 1, 1935

UNITY SUBJECT—*The Functioning of the Will.*

\+ \+ INTERNATIONAL SUBJECT—*Paul, Worker with Hand and Brain.*—Acts 20:33-35; Phil. 4:4-13.

33. I coveted no man's silver, or gold, or apparel.
34. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.
35. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

4. Rejoice in the Lord always: again I will say, Rejoice.
5. Let your forbearance be known unto all men. The Lord is at hand.
6. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
7. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.
9. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.
10. But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take

thought, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned in whatsoever state I am, therein to be content.

12. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

13. I can do all things in him that strengtheneth me.

GOLDEN TEXT—*In all things I gave you an example, that so laboring ye ought to help the weak.*—Acts 20:35.

SILENT PRAYER—*Through obedience to the higher will I learn the way of Truth.*

Will and understanding, when they are joined in man, form one of the strongest combinations possible. Will alone is insufficient to man's success, for it leads him into headstrong conduct and lays him open to the chance of willfulness. Understanding without will makes man an impractical daydreamer who holds himself aloof from his fellows and the life of his time and is content to be a disinterested spectator. Man works to good purpose, with a clear vision of what he wishes to accomplish, only when will and understanding make union in his consciousness.

In this lesson Paul symbolizes the will working in conjunction with the word. The word, in turn, is an expression of illumined understanding. Paul was truly illumined, and he writes in plain language of the duties and responsibilities to be discharged by all who wish to train the will after the pattern of the will of God. These duties are not difficult to understand. Any one may see them and grasp what living in the Christ Spirit demands of him. The seeker after Truth who decides to slough off the natural desires and the habit of obeying the lower or selfish will and to take on himself the task of spiritualizing both mind and body must do a work of

the most devoted and consecrated kind. That Paul so merged his will with the will of God as to allow all his conduct to be governed by the higher will is evident from his statement that he had made himself an example for other disciples of the Christ, who might with safety follow his lead.

The first step in the transforming of the will, according to the text of today's lesson, is the overcoming of covetousness. Doubtless few persons feel an inordinate desire to possess the property of others, but if they are honest with themselves, many of them must acknowledge a desire for comforts, luxuries, leisure, and sufficient means to enable them to feel free from all fear of want. Security and comforts are founded on a material basis. To change this state of mind to a conscious responsibility not only to provide for one's own needs but to supply those of others implies a shifting of the will from self to selflessness. The Truth seeker first studies the subject of giving because of the help he expects to derive from compliance with the law. Later he comes to an understanding of the principle involved in giving and receiving, and in devoting himself to the principle he loses sight of the selfish end that first appealed to him.

We bring both will and understanding into play in the work of learning to rejoice always voluntarily, regardless of appearances. A consciousness of joy is worth much faithful cultivation and it sometimes requires much. We must break the race habit of allowing ourselves to become depressed by negative conditions, and cultivate the habit of holding ourselves in a constructive frame of mind. Paul repeats his injunction to be joyful always, thus emphasizing the importance of habitual cheerfulness.

Forbearance is a good exercise in the transforming of the will. It requires also a good measure of understanding. Only spiritual illumination can inspire any one to refrain willingly from enforcing his due. The

natural man wants what he considers his own and fights for his rights. Love "seeketh not its own," and forbearance is compounded largely of love.

The substitution of the thankful, prayerful spirit characterized by reliance on God for the habit of doubt and anxiety is a distinct gain to the Truth seeker, and it is a sign that he is making progress in will training as well as increasing in understanding. The one who can remain conscious of God and thankful for the knowledge that he is a son of God, no matter whether he always demonstrates his desires completely or fails to do so, knows peace of mind and soul. "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus"; for the Christ consciousness is first of all the consciousness of peace.

Thought training is largely a matter of consecrated willing. Man dedicates his will to God by keeping his thoughts on what is true, honorable, just, pure, lovely, and of good report. A vast range of mental activity is included within these categories. The metaphysician is not a narrow, bigoted thinker. All constructive thought comes within his province. He finds that all constructive work is in reality done in Spirit before it can be brought into visibility through the work of mind or body. Man's works are but the visible details of the universe that God created in Spirit in the beginning. This is what Jesus referred to when He said, "My meat is to do the will of him that sent me, and to finish his work."

Through the thorough training of the will in conjunction with spiritual understanding we master the secret of happiness. Paul learned to be contented in whatever state he found himself. A recent philosophic writer, without acknowledging Divine Mind as omnipotent, holds that given a fair degree of health and a pittance sufficient to supply modest wants, a person should be able to live in a continuously happy state of mind provided

he wills to do so. How surely happy is he who, like Paul, "can do all things" through Christ, the source of his strength!

QUESTIONS

1. What two faculties, exercised jointly, lead man to mastery of life?

2. Explain the symbolism of the name Paul in its double aspect.

3. What underlies the desire for comforts and security, and the bending of one's energies to gain these ends?

4. How can a habit of joyfulness under all circumstances be cultivated?

5. Is it possible to think only of what is true, honorable, just, pure, lovely, and of good report? If so, how?

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Lesson 10 UNITY SUBJECT—*Perfecting the Expression of the Soul Faculties.*
Sept. 8, 1935

\+ + INTERNATIONAL SUBJECT—*Lydia and Priscilla, Christian Women in Industrial Life.*—Acts 16: 11-15; 18:1-3, 24-28.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the

Lord, come into my house, and abide *there*. And she constrained us.

1. After these things he departed from Athens, and came to Corinth.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

24. Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures.

25. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John:

26. And he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.

27. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much that had believed through grace;

28. For he powerfully confuted the Jews, *and that* publicly, showing by the scriptures that Jesus was the Christ.

GOLDEN TEXT—

Give her of the fruit of her hands;
And let her works praise her in the gates.
—Prov. 31:31.

SILENT PRAYER—*I magnify the law of true thought and feeling by expressing both daily through the Christ.*

Every man has work to do in learning to give the soul qualities fuller and truer expression. Wisdom is a quality of the soul, and its rightful medium of expression is intuition. Love is another soul quality with service as its best outlet. A third quality that has place in the feminine or soul realm of Being is faith. Man develops all these by giving them careful thought and at-

tention and working to express them in everyday life.

On his journey from sense to spiritual consciousness man makes use of his will (represented by Paul) and the rugged state of mind (Silas) that accompanies the habitual exercise of will, so as to express the word of Truth in new and effectual ways. When his will is truly converted so that he desires to "buy the truth, and sell it not" or learn wisdom for its own sake, man enters a phase of thought in which he is more susceptible to the influence of spiritual things. This state of mind is represented by Troas ("perforated," "penetrated").

The man who has caught a vision of better things to be attained, who has penetrated the realm of spiritual values, cannot stand still. He wills to go forward until he realizes his vision. Paul and Silas, leaving Troas, "made a straight course to Samothrace, and the day following to Neapolis." The high, noble state of thought represented by Samos or Samothrace ("height of Thrace") is at first intellectual rather than spiritual, but no one bent on developing the soul qualities is content to stop with intellectual attainments. Instead he goes forward to a new center of action (Neapolis—"new city," "restored city"). In this new consciousness he understands that the practical exercise of faith, love, and wisdom in the conduct of everyday living brings marvelous results, making it possible for any one to remake his life by the power of his own thought and feeling. "And from thence to Philippi."

Philippi ("city of the lover of horses") signifies a thought center of power and vigor in consciousness. No one can become a great soul without thinking great thoughts. He who thinks often of God develops his soul faculties, for he cannot fail to quicken his discernment and open his mind to the influx of universal Truth by so doing.

A river symbolizes a current of thought or a current

of vital forces, of life. A place of prayer by the river-side is therefore a state of mind in which the thoughts are turned toward Spirit, the one source, and the vital forces receive an influx of spiritual power. When this takes place there is born in the soul of man the ideal that life, whether physical, mental, or emotional, is spiritual in essence and can be given spiritual expression. The travail that the soul undergoes to reach this understanding is symbolized by Lydia ("travail," "conception").

When we get a foretaste of spiritual Truth and realize that we can use it as a rule of life, we find ourselves possessed of an intense desire for the higher expressions of life. Thyatira, the name of a city of Lydia, means "burning incense." When this inner urge for higher expression comes forth into consciousness, the will must become active also. Lydia, after she was baptized, compelled Paul and Silas to make her house their headquarters. "She begged us, saying, 'If you are convinced I am a believer in the Lord, come and stay at my house.' "

In the latter part of this lesson Paul left Athens for Corinth. Athens here represents the intellect and Corinth the love nature. The inspired will (Paul) sees a work to be done in spiritualizing the emotions, by converting the love of the soul from a selfish to an unselfish basis. Priscilla ("ancient," "old"), whom Paul found with Aquila her husband in Corinth, symbolizes the healing forces of nature. These forces have existed since manifest creation began, and they work in conjunction with the illumined will to rebuild the body of man and repair it. The action of the will is necessary to the perfecting of the body (tent). Paul, Priscilla, and Aquila were tentmakers by trade. Aquila is the positive phase of the same healing forces of nature, and these forces are constantly at work restoring the body

o health and strength. Priscilla and Aquila were natives of Pontus ("the sea," "universal mind") and had "lately come from Italy." Italy signifies strength, which follows the restoration of the body to health.

Apollos ("the sun"), an Alexandrian (helper of man) represents a religious-intellectual thought that has been quickened by Spirit to an understanding of the Christ and that gives itself over to the work of establishing Truth firmly in consciousness. Before a man can establish himself in Truth he must recognize the healing power of nature and be able to co-operate with it. Priscilla and Aquila, when they found Apollos preaching the baptism of John (denial), set him right by instructing him in the newer constructive teaching of Jesus Christ.

The religious-intellectual thoughts may lean rather toward the intellectual than the religious side, especially if religion has not been active in a man's consciousness in the beginning. The state of mind that causes him to argue and cite authorities prevails with traditional religious beliefs (the Jews). Nevertheless a man's zeal to discover Truth opens his mind to the revelation of the Christ in due season, despite intellectual argument and discussion.

QUESTIONS

1. Name some of the soul qualities that man must develop.

2. Explain the significance of the place names Troas, Samothrace, Neapolis, and Philippi on the journey of Paul and Silas to Macedonia.

3. What symbolism is contained in the reference to a place of prayer by a riverside, where Paul and Silas found Lydia?

4. Show what connection, if any, subsists between the healing forces of nature and the will of man.

5. Why was Apollos able to convert the Jews to belief in Jesus as the Christ?

Lesson 11 UNITY SUBJECT—*Faith and Reason.*
Sept. 15, 1935 INTERNATIONAL SUBJECT—*Timothy, Christian Worker in Training.*—II Tim 1:1-14.
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1. Paul, an apostle of Christ Jesus through the will of God according to the promise of the life which is in Christ Jesus,

2. To Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4. Longing to see thee, remembering thy tears, that I may be filled with joy;

5. Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

6. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

7. For God gave us not a spirit of fearfulness; but of power and love and discipline.

8. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God;

9. Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal,

10. But hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,

11. Whereunto I was appointed a preacher, and an apostle, and a teacher.

12. For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

13. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.

14. That good thing which was committed unto *thee* guard through the Holy Spirit which dwelleth in us.

GOLDEN TEXT—*Give diligence to presesnt thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.*—II Tim. 2:15.

SILENT PRAYER—*I faithfully act each day upon the truths revealed to me by the Holy Spirit.*

The name Timothy means "worshiping God." Timothy was of mixed parentage, for he was "the son of a Jewess that believed; but his father was a Greek." The phrase "a Jewess that believed" evidently denoted a believer in Christ Jesus, but in this lesson it connotes our faith in God and our love of Him. A Greek represents intellectual reasoning, and the fact that Timothy's father was a Greek indicates that reason is the dominant factor in the mind of the average man. Timothy therefore represents an idea that has its beginning in a union between the intellectual reasoning and the inner spiritual qualities of faith and love.

Our life is apparently dual, and we have come to accept duality as the law of our being. We are prone to resign ourselves to the thought that reason is incompatible with faith, and we elect either to believe blindly in the truths that transcend our present intellectual grasp or we take reason as our guide and reject faith altogether. Yet the union of reason and faith is a most desirable combination of mental qualities, and it is the duty of every one who professes faith in the Christ to be ready always to give answer to every man that asks him a reason concerning the hope that is in him. Reason and faith are not rightly at variance. In the perfectly balanced mind they unite to form a perfect whole.

Reason requires external proof of the truth of every proposition before it is satisfied to accept the proposition as true. Faith demands internal proof based on experience. One writer says, "Man is religious because he finds him-

self in conscious relationship to transcendent reality, that is, to an overworld which feels akin to himself." Grace, mercy, and peace are states of mind that impinge upon transcendence. Unaided reason cannot conceive of or understand them, but when faith grasps and holds them fast, reason can follow up and overtake faith, and man can consolidate the two in his consciousness. Paul said, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Paul knew Jesus Christ in the Damascus road experience and other experiences of similar kind.

The gift of God that Paul admonished Timothy to stir up was a clear understanding of the truth about life. Understanding of this degree is the result of unfeigned faith exerted under the impulse of the inspired will. Timothy became conscious of his gift under the blessing of Paul's fellowship and teaching, and Paul here represents the will. The truth about life is that it yields its secrets to those who seek them in the spirit of power and love and discipline.

We must first believe that life in its fullness is available to us and that we have power through Christ to enter into it abundantly. Next we are to seek the Christ life because we love it and wish to make it our own. What we love we attract to us, therefore if we concentrate the full strength of our thought upon the height and depth of the truth that transcends our present knowledge, we find ourselves entering into an understanding of the true meaning of what was before sealed to us. This "testimony of our Lord" antedates reason, but through the power of the disciplined will we bring reason to bear upon it, with the result that the latter becomes enlightened, and as we join it to our faith it becomes stronger than ever.

The work of disciplining the thoughts of the heart

nd those of the intellect so as to make of the two one new creature in Christ is not always easy. The one who is intent on worshiping God (Timothy), however, is ready to "suffer hardship with the gospel according to the power of God." A life of consecration or of centering all the thoughts in Truth and conforming the actions to this standard is difficult for the one who has not been reared to faith in spiritual things. To the one who turns instinctively to contemplation of the higher realities living the Christ life is not a hardship; it is the natural, inevitable thing to do.

Reason may lag behind, questioning what good can come of the efforts of one Truth seeker among so many self-seekers, or what one can realize of dominion in a universe whose very laws are on so vast a scale as to be past one's comprehension and primarily subjects for speculation or scientific theorizing. In his first epistle to Timothy Paul warned the younger man to turn away from "the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith." Our first field of conquest is not the material universe but our own life. Here we are to do our research work in the spirit of power and love and discipline. We do this by employing our faith, which in the higher realm is the prototype of scientific research in the material realm, in the overcoming of fear and its effects upon mind and body.

In his own inner world man must experience conscious awakening to the operation of the divine law. Taking the pattern of sound words that he wills to use, he carves out of the substance of faith and love the garment that he calls his life. Life is the good thing committed to him, and by completely devoting himself to the Christ ideal and faithfully following its pattern he keeps intact the great securities of his faith and thus effects the conversion of his reasoning faculty, gaining

the peace that passes the understanding of the natural man.

QUESTIONS

1. What is the meaning of the name Timothy and what does the fact of this disciple's mixed parentage indicate?

2. Are reason and faith incompatible? How are they reconciled in man?

3. What was the gift of God that Paul admonished Timothy to stir up?

4. How does man employ God's gift to him of the spirit of power and love and discipline to gain understanding?

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Lesson 12
Sept. 22, 1935
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UNITY SUBJECT—*Judgment and Justice.*
INTERNATIONAL SUBJECT—*James, a Great Christian Leader.*—James 1:1-17.

1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.

2. Count it all joy, my brethren, when ye fall into manifold temptations;

3. Knowing that the proving of your faith worketh patience.

4. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5. But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed.

7. For let not that man think that he shall receive anything of the Lord;

8. A double-minded man, unstable in all his ways.

9. But let the brother of low degree glory in his high estate:

10. And the rich, in that he is made low: because as the flower of the grass he shall pass away.

11. For the sun ariseth with the scorching wind, and with-

:th the grass; and the flower thereof falleth, and the grace the fashion of it perisheth: so also shall the rich man fade away in his goings.

12. Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man:

14. But each man is tempted, when he is drawn away by his own lust, and enticed.

15. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.

16. Be not deceived, my beloved brethren.

17. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

GOLDEN TEXT—*Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which* the Lord *promised to them that love him.*—James 1:12.

SILENT PRAYER—*I welcome every test of patience as a chance to prove the strength of my faith and my steadfastness in the Christ.*

The name James is the English equivalent of Jacob (the "supplanter"). Metaphysically James stands for judgment, order, justice, or discrimination, each of these qualities supplanting its negative opposite. Judgment is a much-used faculty, especially in the higher realms of mind. James is "a servant of God and of the Lord Jesus Christ." No one is so exalted as not to need to exercise justice and discrimination. The higher a man's standing among other men the greater is his need of expressing both justice and judgment constantly.

In this lesson James sends greeting to "the twelve tribes which are of the Dispersion." These tribes symbolize the twelve faculties of mind, and the fact that they

are dispersed shows that in the natural man the faculties are undisciplined and scattered. Through the right use of judgment and discrimination man collects his faculties and rises above his circumstances to order his life as he will.

One of the commonest opportunities to practice concentration or to collect the faculties is afforded man by temptation. Faith is proved by works, and real work is necessary to overcome temptation. Every victory gained means that much groundwork in patience and understanding, which provides a firm place on which to stand in future provings. Patience is a virtue that does not come easily to most people. Much preliminary testing is necessary in most cases to give men assurance that patience will not fail them when they need it most.

To give way to impatience is the chief temptation that comes to many. He who learns to curb impatience before it takes full possession of him shows that he has learned true wisdom. Until a man gains wisdom he cannot exercise good judgment, therefore wisdom is the first faculty to be collected in the mental drill. We collect wisdom by affirming its presence in our mind, in firm faith that since we are the product of Divine Mind, that Mind is accessible to us, subject only to our belief in it and our expectation that it will express itself in and through us.

Without singleness of mind effectual concentration is impossible. The student who has firm faith today and weak or wavering faith tomorrow cannot make progress in the work of disciplining his thought processes. Double-mindedness is the chief cause of scattered forces. Perfection cannot take form in a wavering, uncertain medium.

Spiritual discrimination leads man to affirm the truth concerning himself regardless of appearances. "Let the brother of low degree glory in his high estate." The

etaphysician's affirmation of his divine sonship is misnderstood by those who are still in the orthodox thought. Divine judgment nevertheless continues to testify to man's piritual origin. "I said, Ye are gods." This is a high ffirmation to make, but not too high for the truth conerning man. It steadies the mind and holds it true to mirror the thoughts of the Infinite.

Those whose wealth consists of material assets must realize that the things that endure are spiritual, and that true prosperity is a state of mind, not houses and goods and land. The peace of mind that characterizes prosperity of spirit does not desert the man who, once rich in material possessions, is able to rejoice "in that he is made low." Many who have suffered financial losses during the last six years have found rejoicing out of the question for the reason that their thoughts are still fixed on what they have lost and their consciousness closed to all possibility of gain. Yet they have an unequalled opportunity to collect their scattered faculties by affirming the truth of their unchanged estate in Divine Mind.

Good judgment in man convinces him that evil has no place in divine law and therefore no reality. "God cannot be tempted with evil, and he himself tempteth no man." This realization of the pure and perfect goodness of God is far in advance of the Mosaic law "Ye shall not tempt Jehovah your God" and proves beyond question that evolution is taking place in the mental as in the physical realm.

Certain modern scientists in their search for new truth have formulated the theory that the law of cause and effect is not a law at all. The behavior of the atom may be unpredictable, as they find, but man is more than an atom and for him the law of cause and effect still obtains. He sees the cause of sin as an inner force, and knows that he can win the victory over his personal or natural self by keeping his mind and inner eye single

and refusing to entertain the thought of evil. So lo as he does not yield to temptation he need not fear t consequences of so doing, namely sin and death.

The unchanging nature of divine law, which i founded in Principle, is the basis of order, justice, judg ment, and discrimination, in fact of all the qualities b the aid of which man practices to perfect self-expression Whatever is good or perfect reveals God and is the sig manual of His presence. "Every good gift and ever perfect gift is from above, coming down from the Fathe of lights, with whom can be no variation, neither shadov that is cast by turning."

QUESTIONS

1. What is the meaning of James, and what doe his greeting to "the twelve tribes which are of the Dis persion" signify?

2. Can man turn temptations to account in a con structive way? If so, explain how.

3. How is patience perfected?

4. What connection has wisdom with judgment o discrimination?

5. Has evil any place in the divine law? How ther does it appear?

6. What proofs of cause and effect occur in the text of this lesson?

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Lesson 13
Sept. 29, 1935

UNITY SUBJECT—*Love and Its Expres sion.*

\+ \+ INTERNATIONAL SUBJECT—*John (Th Minister and His People).*—III John.

1. The elder unto Gaius the beloved, whom I love in truth
2. Beloved, I pray that in all things thou mayest prosper an be in health, even as thy soul prospereth.
3. For I rejoiced greatly, when brethren came and bar witness unto thy truth, even as thou walkest in truth.

4. Greater joy have I none than this, to hear of my children walking in the truth.

5. Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal;

6. Who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:

7. Because that for the sake of the Name they went forth, taking nothing of the Gentiles.

8. We therefore ought to welcome such, that we may be fellow-workers for the truth.

9. I wrote somewhat unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth *them* out of the church.

11. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.

12. Demetrius hath the witness of all *men,* and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

13. I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen:

14. But I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

GOLDEN TEXT—*Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.*—III John 11.

SILENT PRAYER—*I submit my thoughts and desires to the Father, and I hold fast to those which are approved by Him.*

This lesson is first and foremost a Truth lesson. The apostle John, who represents the spiritual faculty of love, writes to Gaius ("earthy man," "rejoicing"). Gaius in turn represents the acceptance by the body consciousness

of the truth pertaining to the divine law or Lord. Love in Truth brings great rejoicing to the individual who realizes all that it is capable of accomplishing in him.

In the first place, love perceives that health and prosperity are as essential to a well-rounded life as is a well-developed soul. The one whose soul prospers in due season knows physical well-being and financial ease also. The three forms of prosperity are all included in man's heritage of Truth, and when he realizes in what this heritage consists he finds ground for great rejoicing.

To walk in Truth is to live according to absolute principle in thought, word, and act. To act on principle is the final, outer proof to other men of the motive springs of a man's character. "Brethren came and bare witness unto thy truth, even as thou walkest in truth." The inner groundwork of Principle may be inferred from all true conduct and all genuine speech, because action issues from thought as surely as do words. There is of course some conduct that springs from the desire to impress others, just as words may arise from personality. But the one who is established in Principle and who makes the pursuit of Truth his constant aim learns to recognize the true and to drop the false from mind as not worthy of his serious consideration.

One of the best external tests of whether a man possesses the Christ Spirit is his treatment of strangers, whom he helps, if at all, without expectation of reward. He does well to set these "forward on their journey worthily of God." The treatment of strangers can be made an inner test also, for to the natural man health and prosperity appear dressed in strange garb when shown to him as products of law and unvarying principle. These compose his normal state, although he is prone to consider poverty and sickness his inevitable lot except for occasional bursts of health and prosperity.

The divine law is replete with the higher wisdom

a ... is the essence of Truth. When we subscribe to the t... chings of Truth we go forth for the sake of the name (the Christ), paying no heed to the "Gentiles" of accident and chance. To the lover of Truth these simply are not. All states of consciousness related to Truth ("brethren and strangers withal") are to be cultivated and made to serve the end that we seek ("that we may be fellow-workers for the truth").

Diotrephes ("trained by Zeus") represents personal exaltation active in consciousness. This state causes a man to repudiate spiritaul love, which he cannot form any true conception of so long as he is ruled by personality. Diotrephes still keeps men out of the church (spiritual consciousness) and blocks every effort they make to enter. As we learn to recognize the element of personal exaltation in ourselves, we are enabled to deny its authority over us and to set ourselves free to act according to the law of Truth.

The Truth seeker in common with other men needs a pattern or model in order that he may work to good purpose and keep in mind the image of perfection. This model he finds in the good. The text tells us to imitate that which is good, not that which is evil. Imitation is copying, and copying is advisable only for those who cannot yet form original ideas of good in thought or execute them in the external. Until we get understanding sufficient to express the good originally and constructively, we have our model in Jesus Christ. Paul also was so consistent and so faithful in his expression of Truth that he felt justified in telling his converts to follow his example. The time comes however when we make our own pattern, which can be carved only out of the indwelling Christ substance of each individual. Then we no longer imitate; we create out of this substance the countless forms of good and express in our thought and life enduring principle.

Substance is represented in today's lesson Demetrius ("belonging to Demeter," "grain"), who s bolizes also a master craftsman or chief thought. Wh man's chief thought is to find and live in accordance w Truth, he establishes himself in what is right and goo "Everybody testifies to Demetrius, and so does the Tru itself" (Moffatt). The testimony of Truth is the visil effect of man's inner harmony with divine law. Jo e (love) also testifies to Demetrius (man's chief though and we know that the testimony of love, in Truth, is tr

The natural man, when he testifies in love, is pro to exaggerate. Even so, "be our experience in particul what it may, no man ever forgot the visitations of th power to his heart and brain, which created all thin anew; which was the dawn in him of music, poetry, ar art; which made the face of nature radiant with purp light." If love so radically affects the sense conscious ness, small wonder that it is the one great power that transforms man and endows him with God consciousness. For it is through the habitual exercise of spiritual love that "we are put in training for a love which knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom." Man attains peace through understanding love as the highest spiritual quality of the soul and expressing this quality in his daily life.

QUESTIONS

1. Give the metaphysical significance of John and Gaius.

2. What have health and prosperity to do with soul development?

3. Explain the expression "to walk in Truth."

4. Why is our treatment of strangers a test of our possession of the Christ consciousness?

5. What state of mind keeps man from realizing the Christ consciousness? How is it symbolized in this lesson?

PEACE

Words and Music by
HERBERT WRIGHTSON

Con brio
dim.
Hark to the heav'nly voic - es Call - ing the world to peace!
Out of the night comes the morning, Out of the darkness, light;
Strong-er than force is kind - ness, Great-er than ha-tred, love;
mf
Call-ing the world in - to freedom, Where strife and bat-tles all cease.
Mid - night turns in - to dawning, For wrong is vanquished by right.
Si - lenced for-ev - er is warfare, The hawk gives place to the dove. The
cresc.
cresc.
Dark-ly the storm clouds gath - ered, Fear gripped the hearts of men, Then
Na-tions and rac-es are broth - ers, Each for the oth - er lives; And
ban-ner of peace is lift - ed, O - ver the earth it waves; Its
ff
poco rit.
peace like a burst of glo - ry Broke from the skies a-gain.
God is the on - ly Mas - ter, Peace is the prize He gives.
myr - i - ad stars are gold - en, Its sheen is the pow'r that saves.

FAITH

By Clarence Edwin Flynn

Faith's feet can travel any road
Wherever it may lie,
And find a welcoming abode
Beneath the darkest sky.

Faith's hands can do the hardest task
In strength and confidence.
They fail at nothing life can ask,
Such their omnipotence.

Faith's heart can hold through weary years
And never faint or fail:
It flees no struggles, knows no fears,
Nor ceases to prevail.

Faith's eyes are open to the sky
As up the path we plod
To light, and hope, and liberty,
And happiness, and God.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

THROUGH CHRIST MY MIND IS AN OPEN CHANNEL FOR A MIGHTY INFLUX OF DIVINE IDEAS THAT FIND FREE EXPRESSION THROUGH ME

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

Shakespeare says that love inspires rhyme:
"And when Love speaks, the voice of all the go ds
Makes heaven drowsy with the harmony."

Jesus condensed the Commandments and all th e lessons of the prophets to love of God and man.

Henry Drummond says that of all the love poe ns ever penned the greatest is that by Paul in the 13th chapter of I Corinthians; all of which leads up to the universally admitted truth that love, whether it be love of God, of man, or of woman, is by far the most potent force the mind conceives. When we love we break forth in song in spite of ourselves; and the easiest way to remember a treasured truth is to rehearse it in rhyme. Then let us burst forth in joy and gladness of heart and woo buoyant health with strong, winsome words.

Our men of science are continually discovering new properties in the ether that they hope eventually to make visible in some useful thing. As the chemist liquefies air or compresses and transports its power from place to place, so scientists see the possibility of taking control of the innumerable etheric forces and making them serve and supply man with everything he needs.

What the scientist sees as energy expressed in the ultraviolet and cosmic rays the metaphysician beholds as ideas of life, love, power, and substance. Instead of using an electrical dynamo to gather elec-

...s man concentrates his mind on God love and ...ows through Holy Spirit the essence of the things he prays for.

Whoever asks and believes that God supplies man according to his faith does accumulate oceans of these invisible entities; but not all metaphysicians know how to make them instantly visible in the desired thing. However do not think that any one's prayers are unanswered because there is no instant demonstration. When God's angels or thought entities cannot find instant expression in man's affairs, they work into visibility through human means.

To make thoughts visible as things requires the co-operation of the operator and the thing operated on. Jesus said in effect to those for whom He did His mighty works, "Do you believe that I can do this thing?" The immediate followers and companions of Jesus had such faith in His ability and were so obedient to His instructions that God's angels—that is, God's ideas—were in many instances made visible instantly. When Jesus was surrounded just before the crucifixion by a horde of enemies, He said that He could beseech the Father and He would send more than twelve legions of angels. But His disciples had fled, and He knew that His point of contact with the external world was broken.

When Elisha increased the oil for the widow of one of the prophets, her faith and obedience was the prime factor in the demonstration. She had a pot of oil only. He told her to borrow all the empty vessels she could of her neighbors; then with her

sons to go into the house and pour into all the ves
She followed his directions without question. "A
it came to pass, when the vessels were full, that
said unto her son, Bring me yet a vessel. And he sa
unto her, There is not a vessel more."

Analyze this situation and you will readily s
that it required a tremendous amount of faith to d
as the prophet said. Where in this day should w
find a woman who would follow the instructions
a wandering fanatic, borrowing all the empty vesse
from her neighbors and expecting them to be fill
from the one little jug of oil she possessed!

It is necessary therefore that we join in thought and word in statements of Truth like those below.

HEALING THOUGHT

My mind is cleansed by Christ;
My life flows swift and strong;
The peace of God wells up within,
My soul bursts forth in song.

★ ★ ★

PROSPERITY THOUGHT

The spiritual ethers are filled with plenty: prosperity is in the air and I have abundance for every need.

USE FROM SEPTEMBER 20 TO OCTOBER 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ I CANNOT FIND words to express my gratitude for healing. My head and face are entirely well, praise God. I know that it is God's own healing power that is working in me. Every day I feel stronger and more sure of myself. I am very thankful for Unity and its teachings. God bless you all.—*H. K., Astoria, N. Y.*

■ ■ FOR DAYS I have planned to write to express my appreciation and thanks for your wonderfully helpful prayers and constant good wishes. It is some time since I was ordered to bed with heart attacks. After I asked for your help I improved rapidly, and a recent examination disclosed that my heart is in fine condition. I know that my great help came through your prayers, and I continually bless and thank you for the great good that you have done for me. I cannot do without your help.—*Mrs. E. P. R., Chicago, Ill.*

■ ■ I REJOICE to tell you that in thirty minutes in answer to the wire I sent you I went to sleep and slept all through the night, to awaken with a perfectly healed throat, which has remained healed. I was so ill that I could not seem to get my mind off the pain. Your prayers proved to me that God answers even before we call. I am inclosing a love offering with my blessing.—*D. L., Cleveland, Ohio.*

■ ■ I HAVE BEEN greatly benefited by your prayers. I was all prepared for an operation, ready to be taken to the operating room, when the doctors decided that my condition was not so bad as they had thought and did not warrant an operation. I came home rejoicing and giving thanks to God for a wonderful deliverance from the knife. I am grateful for your prayers. I have been a Unity student for a number of years, and it has been a great help to me.—*M. F., West Cape May, N. J.*

■ ■ I WROTE SOME time ago for your prayers for my little granddaughter, one month old. She could not keep anything on her stomach and the doctors thought an operation necessary. I am happy to report that she began to improve and did not need an operation. She is now fat and healthy, and I know her steady improvement and gain is due to your prayers, and I am very grateful. God is very good.—*Mrs. H. W. C., Syracuse, N. Y.*

■ ■ I AM INCLOSING a love offering. D——'s arm is healing nicely; the fracture has given him no trouble, thanks to your prayers. He got along splendidly, did not miss a day of school or a night's rest. We are very grateful.—*Mrs. C. A. C., Wichita, Kans.*

■ ■ SEVERAL WEEKS ago I told you of a marked improvement in the condition of my baby daughter J——. Now it is my great pleasure to report a complete healing. In spite of the numerous things that seem to hinder her progress, at eight months of age she is as perfect a specimen of lovely babyhood as one could find anywhere. The doctor who officiated at her birth and who told me, when she was a little over two months old, that he could do nothing more for her (as the case was beyond his skill) was here two weeks ago. He marveled at the baby. In fact he could scarcely believe his eyes.

I am inclosing a love offering and a blessing to my

friends in Silent Unity who have stood by so faithfully to help bring about this demonstration of God's unfailing love.—*Mrs. C. O. R., Marinette, Wis.*

FILLED WITH PLENTY

■ ■ I AM HAPPY to write you that the delayed sale on which I was depending to meet overdue interest and taxes went through. Please accept the inclosed offering with my sincere gratitude. I am very thankful.—*M. D. D., Bemus Point, N. Y.*

■ ■ MY HUSBAND AND I have had many proofs of God's abundance since we started to live Truth and study your teachings. We have rented our vacant rooms by believing that every room was inhabited by God, and we have had so many tenants that we have had difficulty in making room for them. God provides for everything He has created, if only we let Him provide for us! All blessings to you at Unity.—*Mrs. A. M. C., Cleveland, Ohio.*

■ ■ I WANT TO THANK you for your prayers. On Good Friday business in our flower shop was very slow and the store was packed with plants to be sold. I thanked God for stocking the store with plants and for enabling me to sell the flowers at a profit. On Saturday the plants fairly flew out of the shop, and the business was a very nice one. I wish to thank Silent Unity for its help.—*R. W., Montclair, N. J.*

■ ■ WHAT A JOY it is to tell you that we have sold our property. It was several weeks ago that I wrote to you for help in disposing of it, or we should lose it. You responded immediately, and I faithfully did my part in using the affirmations that you sent me. Four days before the foreclosure was threatened a friend brought a man to see the property, and in less than two hours the papers were ready for the consummation of the sale.

Words can never express our gratitude to God and to you faithful ones who so lovingly gave your help when needed. God bless you all for your wonderful work. —*B. B., San Diego, Calif.*

HE SHALL HAVE ABUNDANCE

■ ■ MEETING THE financial side of life no longer holds any fears for me, and I attribute this fact to the spiritual insight received through daily use of the prosperity bank drill. I am very grateful to you. You lift from my life what at one time was a great burden to me.—*E. P., Little Rock, Ark.*

■ ■ MY HUSBAND and I have received much benefit from using the prosperity bank drill, and we find that we cannot be without a bank now. We are both employed, receiving our positions following faithful use of the bank drill. We are more than grateful for your help. God bless and prosper the work you do. We could not do without your help.—*D. S., San Rafael, Calif.*

■ ■ I FIND THE prosperity bank drill wonderful in constantly reminding me that God is my resource and that He does supply my needs. I would not be without my knowledge of Truth for anything. The Unity teachings are a wonderful help in my life.—*N. B., Arcadia, Calif.*

■ ■ I WANT TO tell you that while using the prosperity bank drill my husband had two substantial raises in salary, for which we are deeply grateful. I know that it is God's goodness, with the Unity teachings to light our way, that brings such blessings into our lives. God bless you all for your work in spreading Truth.—*A. U., Cleveland, Ohio.*

■ ■ I CANNOT begin to express my thanks for the good the prosperity bank drill has brought into my life. I can

God's blessings all around me, and I give thanks to [illegible] and His blessing to you for your prayers.—*Mrs. A. D., Williamsport, Pa.*

SEARCH THE SCRIPTURES

■ ■ THIS LESSON on the subject of overcoming has been a marvelous one to me. I have had much to overcome and am still working on personal problems. May God bless you for all you have done for me, and may He help me to be of greater service to this great movement. —*C. H. E., Lebanon, Ind.*

■ ■ I WISH I COULD tell you how much I appreciate your patience in explaining every question of the lesson. How these lessons help one in understanding the Truth! A better understanding of the Bible makes spiritual things clearer and enables one to explain to others just a little more than before. I am very much interested. I thank you all, and God bless and prosper Unity School and its workers.—*A. G., Brooklyn, N. Y.*

MY HELP COMETH FROM JEHOVAH

■ ■ I WISH IT were possible for me to tell you what a difference there is in me since I began reading your publications. I have lost my sense of fear and my health is much improved. I am very grateful for Unity teachings. —*Mrs. F. McS., Hominy, Okla.*

■ ■ IT IS WONDERFUL to have such helpful and inspiring literature as yours to help one through life. Bless you in your grand and glorious work for humanity. —*Mrs. E. G. S., Columbus, Ohio.*

■ ■ WEEKLY UNITY has come to me for a year, pointing the way to greater blessings. I have gone from strength to strength until, looking back, I can hardly

realize the faltering soul of a year ago. I look forward eagerly to another year's advance in things of the Spirit and pray that God may bless your uplifting ministry. —*Mrs. E. A., Kirkwood, Mo.*

COME . . . HEARKEN UNTO ME

■ ■ I HAVE BEEN through some difficult times, and I do not think I could have come through them except for Unity's help. It has proved quite wonderful and opened the doors of heaven for me. I am very happy now, for business has improved and my husband has joined me in the study of Unity principles. We have derived guidance and strength, courage and cheerfulness from them. Thank God for everything, and you all for your wonderful work. —*E. W., Leghorn, Italy.*

■ ■ IT IS IMPOSSIBLE for me to tell you how much good I have received from your prayers and your help and guidance. I have been able to accomplish things that I thought were utterly out of the question. May God bless you and your wonderful work.—*V. M. W., Nashville, Tenn.*

HE IS MY REFUGE

■ ■ THE DAY YOU MAILED me my last prosperity bank I had an instantaneous healing while sitting with some friends. A condition of long standing that affected the glands of my neck and my chest was suddenly relieved, and I have had no return of it. May God bless you richly as you are blessing millions of people. Please send me another bank immediately. Thank you.—*Mrs. W. T., Chicago, Ill.*

■ ■ I HAD A VERY sudden attack of illness and my husbank wired you for prayers. I received the most wonderful healing, for I was able to sit up in just a few hours. Bless you for your never-failing help in time of need.

your books and magazines are of the greatest benefit to me every day of my life. I have also received many blessings from the daily use of the prosperity bank drill. I am inclosing a love offering with my blessing.—*Mrs. E. G., Elma, Wash.*

UNTO US A CHILD

■ ■ I KNOW THAT YOU will rejoice with me. My daughter-in-law became the mother of twin girls two weeks ago. I had your letter of blessed assurance that God was with her in spirit and in strength and that all would be well, and all *was* well. The babies are strong and healthy and the mother is recovering rapidly. She had a very easy time, and we are very grateful to you for your good work.—*H. C., Nesbitt, Miss.*

■ ■ I THANK GOD each day for the perfect child we have been blessed with, and I am indeed grateful to you for the prayers and help. I am inclosing a love offering with my blessing.—*Mrs. E. C., Belleville, Ill.*

HIS TRUTH IS A SHIELD

■ ■ I WANT TO TELL YOU of a wonderful answer to prayer. I lost quite a sum of money recently—money that I needed to pay debts. At first I was worried, then I wrote a letter to Silent Unity asking your prayers. I then released the matter from my mind, knowing that God would take care of it. Before you had time to receive my letter I received a letter from a woman saying that her boy had found my billfold with the money and my driver's license. I am most grateful for this evidence of God's protection. *F. T., San Diego, Calif.*

■ ■ THE WONDER OF God's power was shown to me last summer when I was called to Ebano for special duty with the district officer. We were swimming in the sea

one afternoon, when a strong wind carried us against a bar, and we were unable to swim back to land. I immediately affirmed that God would still the angry waters, and very soon the waves died down and we were saved. May the Lord be with you all.—*S. U. U., Eket, Nigeria, Africa.*

FATHER, I THANK THEE

■ ■ I AM INCLOSING a love offering with sincere appreciation. May it bless and prosper you in your great work. I have received much help in all my affairs since using the affirmations you sent me. I am very thankful for your prayers in my behalf. May God bless Unity. —*H. E. S., Newark, N. J.*

■ ■ EVERY DAY I am more grateful to Unity for helping me to see the light, for encouraging me to carry on, for the inspiration and joy your letters have been to me in the year just past. God bless each and every one of you at Unity, and may you find yourselves in possession of all that your hearts desire.—*M. M., Brooklyn, N. Y.*

GIVE UNTO THE LORD

■ ■ WE LOVINGLY SEND you our tithe to use in God's work as He directs. We are being prospered and have many blessings to give thanks for. Since we began to tithe, we have had wonderful demonstrations and many answers to prayer. May God's blessings be showered upon Unity workers.—*Mrs. A. E. T., Portland, Oreg.*

■ ■ SINCE WE STARTED to tithe, over a month ago, our business has gone forward in an amazing way. I am sending my tithe to you, as Unity has helped us in many ways and shown us the right path. May God bless you all, you are certainly doing a noble work!—*J. M. H., San Francisco, Calif.*

HELP . . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Can you give me some idea how my will power can be developed in order that I may manifest the Christ within me?—*Extract from a letter answered by Silent Unity.*

There is only one power and there is only one will. The apparently varying degrees of will and power is the result of the variations in its use. Man makes his own limitations because he is not willing to trust the will of God in his life, or because he believes that adversity and negation are God's will for him he resigns himself to these conditions. He finally becomes tired of living under conditions of sickness, inharmony, and poverty and becomes very determined to have the good things of life. But he still believes that this may not be God's will for him and doubts whether or not he can trust God to help him. He goes forth very determined and with a conquering spirit to overcome the enemy of negation. He fails to conquer and he falls back into a slough of despondency, thoroughly convinced that God's will for him is negation and adversity.

He only needs to realize the presence and power of God in his life. He needs to realize that God's will is always good. He needs to believe that God is good and God is all, therefore God's plan for us must be good.

Understanding is also an important factor in any development. Man has free will, and it is very necessary that he understand how to exercise his will to obtain divine results. To do the will of God man must have

an understanding of what the will of God is. Our guide in this matter is the indwelling Christ Spirit. Jesus Christ showed us the way to live, and He told us how to become one with the Father, how to return to the house of the Father through love and understanding. Through Christ within we make conscious union with God. As we make union with God we contact the source of power. This contact gives us a great sense of power and of our oneness with the Christ Spirit.

★ ★ ★

> For thirty-one years I have suffered from a bone disease. I have prayed the Lord to make me well and I know that He can; but why doesn't He? How do you explain why God did not heal the apostle Paul?—*Question answered by Silent Unity.*

God can make you well. He can; for God lives in you as your radiant life, health, strength, and wholeness. Think about this and any intruding thoughts of fear will not remain to frighten you and keep you from manifesting the health that is your rightful heritage.

During the preceding years perhaps you have been unable to quicken your faith sufficiently so as to lay hold of your perfection in Christ and thus manifest perfect health. No doubt your faith had not reached beyond the boundaries of human understanding and the verdicts of doctors. However that time is now past, and the trials that have burdened you are forgotten. You step into a new joy-filled, faith-filled life in Christ Jesus. You are healed now; not at some future time but right now. We believe that in a union of faith and prayer this glorious realization of wholeness will become an actuality.

It wasn't God's failure to heal Paul, but Paul's own inability to lay hold of His Christ perfection that kept Him from being healed. Like a great many people Paul had visions and ideals of perfection that exceeded His ability to attain them. Yet from the time of His con-

version He remained true to the Christ and became one of the greatest factors in establishing Christianity in the world. His zeal for Truth, his humility and subservience to the Christ help us to overlook this one instance of his failure. In the name of Jesus Christ he healed all who needed bodily health, and in faith he reached past his own infirmity. He used his own limitation not as a hindrance but as a steppingstone to marvelous spiritual leadership and unfoldment. So let us keep our vision of the Christ ideal of perfection always, and let us steadfastly claim our heritage of health and wholeness regardless of appearances.

★ ★ ★

My immediate question is: How can I bring forth material good to meet my urgent requirements?—*Question answered by Silent Unity.*

You ask how you can bring forth material good to meet your urgent requirements? We know of only one way—prayer.

Through prayer you can fill your mind with rich ideas and your affairs with prosperity. You can satisfy all your needs and achieve success in all your undertakings.

Prayer is the realization of your own spiritual resources. It is the assumption of your real identity, the indwelling Christ Spirit, infinitely wise and capable.

As you observe, you need faith. But to acquire faith you do not need, as you seem to think, to "have seen any results." Like every other truly valuable thing, faith comes from God. To attain it you must turn to Him, where He dwells within you.

Think courageous thoughts. Speak words of faith. Act confidently. When you have a problem like your present one, turn it over to your indwelling Christ and know that you will be guided to do that which is for your highest good. Learn to depend upon your God-given powers. Learn to take your problems within, and

then act boldly upon the divine inspiration you receive.

★ ★ ★

A friend and I were discussing the "all-seeing, all-knowing" power of God. The point came up that if God is all, then at the time of our birth He knows what our life will be, what we shall be confronted with, all that will happen to us. My friend claims that if such is the case, we are not free, we are children of fate, and our life is mapped out for us even before we are born. I cannot disagree with my friend that God, being omnipresence, omnipotence, and omniscience, surely can foresee our destiny. Yet I feel certain that we are free, but just where this freedom enters I am at a loss to know. Can you help me?
—*Question answered by Silent Unity.*

Yes, our life has been mapped out for us by a loving Father, who is all-seeing and all-knowing. God does predestine our spiritual life. The hardships that befall us are the result of our own self-will, of our choosing to follow the pathway of experience rather than the life that He has willed for us. However for so long men have declared that God wills the evil as well as the good that many have come to believe that we are creatures of fate and can do nothing about our life.

Jesus Christ through His saving grace brought to us a new idea of life and the promise it holds to the children of men. When we follow Him, emulating His example and recognizing that our mission and purpose is to become spiritually quickened, we are cleansed and freed from the sin of our past mistakes. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" are His words.

We all are predestined for perfection. As we journey toward this perfection, we may draw an experience into our life that is unwanted, yet if we learn the spiritual lesson involved, we should not consider it a catastrophe, but a steppingstone in our spiritual unfoldment.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

LET THE TEACHER COME TO YOU

A Correspondence School pupil in South Rhodesia, Africa, writes as follows: "I am undergoing a great experience. During the past month your annotations on my lessons have been my constant inspiration. Outwardly conditions were terrifying, but through the power of God and the light you have given me I knew and was able to keep on knowing that God was and is the controlling influence. It is blessed balm to my soul to realize this. I am in a state of peace and I have the inner conviction that the manifestation of substance that we need is at hand. If only every one could know of the help that comes from studying under this teacher that comes into one's own home!"

Our home study course is truly bringing a teacher right into many thousands of homes, and that teacher is Truth. From the study of Truth you will learn how to live, how to attain mastery and dominion over yourself and your circumstances. The teaching of this course is not intended merely for intellectual advancement, but to be put into actual practice until it becomes a part of one's spiritual consciousness. A card will bring you full information about this study course in Truth. Address it to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

A GROWING SCHOOL

The Unity Training School is growing. This is noticeable in the increased attendance and the heightened interest and earnestness with which students give attention to the subjects taught. Any one who desires a deeper understanding of metaphysics and practical Christianity will find courses to meet his needs at the Unity Training School. The fourth and closing term of the 1935 session begins September 2 and continues until September 27.

During this term the following interesting courses are offered:

The Bible, taught by Charles Fillmore
Basic Principles, by Celia C. Ayers
Divine Law and The Sermon on the Mount, by Francis J. Gable
Effectual Prayer, by Frances W. Foulks

Now is the time to enroll for the fourth term. Arrival at the School a day or two in advance will give you time to get settled, register, and be ready for class instruction at the beginning of the term. Send your enrollment to the Unity Training School, 917 Tracy, Kansas City, Mo.

TRUTH IN RELIEF WORK

"In my relief association work I meet many discouraged folks and Unity goes straight home to them," writes Mrs. F. B. "The Prayer of Faith cards that you sent have been most gratefully received. In fact, Unity is now welcomed everywhere in this community. I gave some Unity literature to a mother recently and the daughter told me that her mother liked it and read it over and over. A family of foreign people are taking it up now. The wife thanked me gratefully and said her husband was much changed because of it. And so, dear friends, you may send me some more literature, if you please. I can use it for God's kingdom."

Silent-70 blesses this home missionary of Truth, and is gladly supplying her with the needed literature. Silent-70 sends Unity literature free of charge to groups and institutions where it is needed and wanted. This work is made possible through the love offerings of our friends, and we thank and bless them for their contributions.

This month

IN OTHER UNITY PERIODICALS + + +

THREE LESSONS ON PROSPERITY

Beginning in the September number and continuing through October and November, *Progress* magazine will publish three lessons on prosperity by its editor, Ernest C. Wilson. Questions come with these lessons, which are suitable for classwork as well as to individual study. The first lesson is entitled "Living Up to Your Demonstrations." The author points out that it is easier to make a demonstration than to live up to it after it is made; that in order to attain permanent results one must keep up the same high standard of faith and effort that went into the making of the demonstration. He says many persons are attracted to Unity's teaching by the promise of improved circumstances that it offers, but they stay with it to learn and to live its deeper meaning.

DO YOU KNOW WHAT A HORNBOOK IS?

Children of today scarcely realize the limited advantages of boys and girls even three or four generations ago. They have only to compare the old-time hornbook with the modern schoolbook to appreciate the superior benefits of the present time. This month in *Wee Wisdom* magazine Flora Marion Eaton writes about hornbooks in "A Book of Long Ago," and her article will delight not only the children but adults as well.

WHAT DO YOU EXPECT?

"When we pray, we get not necessarily what we ask for, but what we expect." Learn then to expect only the good, and the good will surely and swiftly come into manifestation. This idea is emphasized in F. B. Whitney's article "The Law of Expectation," in the September number of *Unity Daily Word.*

FOUNDATION STONES

Prosperity comes not to us but through us, according to our understanding and application of the law of God's unfailing supply. It is a building, so to speak, erected stone by stone of invisible thought substance. "Building Prosperity" a stirring new series of prosperity articles by Norma Knight Jones, begins in a September number of *Weekly Unity.* There will be four articles in this series, each one dealing with some phase of spiritual law, which is the foundation of prosperity. "Thinking" is the title of the first article. Do not miss this series by Mrs. Jones who is widely known as a writer and lecturer. It has a practical and inspiring message for you.

POSSIBILITIES IN "PACKAGES AND LABELS"

For five years Russ Spencer had been in charge of "Packages and Labels" for Food Products, Inc.—a job that was all routine, plenty of work, and no possibilities. At least Russ thought so until the vice president of the company, stopped at his desk one day and remarked: "You work hard, Russ, but you work mechanically. I have yet to see you sit back and think about your work." Russ felt a surge of resentment. So this was what the company thought of him! But it started him thinking, and his thinking resulted in a big idea. His story is told by Craig Davidson in "Some Hard Thinking in 'Packages and Labels,'" appearing this month in *Good Business.*

UNITY ANNUAL CONFERENCE MEMBERS

Accredited Unity Leaders

The members of the Unity Annual Conference are recognized Unity leaders and teachers who have voluntarily banded together for the purpose of upholding a true and consistent standard in conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School of Christianity. These centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, Geraldine, Unity, 119 S Kenwood

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway

Oakland—Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post; Ingraham, E. V., 2250 Hyde

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Miscally, Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass

Miami—Stoiber, May, Unity, 128 S E 3d

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century

IOWA

Cedar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity Cen, 42d and Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

KANSAS

Kansas City—Myles, Mary, Unity Cen, Grund hotel

Topeka—Pfouts, Harriet, Unity Cen, Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 1215 N Broadway

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Cen, 25 Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity Assoc, Maccabee bldg

Grand Rapids—Bailey, Ida, Unity Cen, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy

St Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg

St. Louis—Eilers, Hilda, S S Unity Cen, 6100 E Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, Mary, Unity Cen, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, Vivian, Unity Cl, 17 Dunn blk

Livingston,—Wessel, Mary, Unity, Elks' Hall

NEBRASKA

Omaha—Brass, Lilian, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 8 Albee square

Buffalo—Brown, America, Unity Cen, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamestown—Richards, Ella, Unity Cen, Y W C A bldg

New York—Lynch, Richard, Unity Soc, 33 W 39th
Rochester—Meyer, L. E., Unity, 633 East ave
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Cincinnati—Andrews, Frederick, Unity Cen, 26 E 6th; Smith, Effie, East Hill Cen, 3041 Madison, Oakley Station
Cleveland—January, Viva, Unity, Carter hotel
Columbus—January, Garnett, Unity Cen, 80 W Starr
Dayton—Crouch, Ethel, Unity Cen, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, Marion, Unity Cen, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, Earl, Unity Cen, Century bldg

TENNESSEE

Memphis—Chester, Elizabeth, Unity Cen, 1352 Madison
Nashville—Turner, Mary, Unity Cen, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
Fort Worth—Truesdell, Nell, Unity Cen, Worth bldg
Houston—Unity Cen, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, 1905 3d
Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, Anne, Unity Cen, Empire blk
Winnipeg—Boyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt Pleasant; Johnson, Dora, Soc. of P. C., St. Lukes Chambers, Bold Place
Manchester—Burrows, Harold, Unity Cen, Greg's bldg, 1 Booth St, Albert Square
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

HONORARY MEMBERS OF THE UNITY ANNUAL CONFERENCE:

Fillmore, Charles, President Unity School of Christianity
Gable, Francis, Teacher Unity Training School
Handly, Marie, Director Unity Field Department
Ingraham, E. V., Teacher Unity Training School
Jeffery, H. B., Teacher Unity Training School

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 311 W Monroe
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cl, 16 W Alhambra; Unity Cen, 19 W Main
Bakersfield—Unity, 1906 18th St
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Eagle Rock—Unity Cen, 2122½ Colorado
Fresno—Unity Cen, 105 N Van Ness
Glendale—Meta Cen 1420 Kenneth rd
Hollywood—Rose Schneider, 1217 N. St. Andrews; Truth Cen, 6633 Sunset
Inglewood—Unity Tr Min, 426 E Queen
Los Angeles—Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy; Westlake Unity Fellowship, 2612 W 7th; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
Napa—Mrs Ralph Wilson, 938 Seminary
North Long Beach—Unity Soc, Cerritos & Artesia
Oakland—Unity Cen, 5365 Bond; Truth Cen, 3006 Fruitvale; J E Harding, 878 Wood (col); H. C. Capwell & Co
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club House
Riverside—Unity Cen, 3566 6th
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
San Jose—Christian Assembly, 72 N 5th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Monica—Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main

Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan

Galesburg—Unity Cen, Peoples Bank bldg

Moline—Unity Cl, LeClaire hotel

Peoria—Unity Cl, 503 E Maywood

Rockford—Unity Cen, Stewart bldg

Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg

Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin bldg; Downtown Cen, Kentucky hotel

LOUISIANA

New Orleans—Unity Assb, 638 Royal; Unity Soc, 604 Canal

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d

Red Wing—Unity Cl, 1524 East

St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg

St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

Bridgeport—Unity Chapel, 9th and N

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Montclair—Unity Cl, 33 Gates ave

Newark—Truth Cen, 97 S 10th

Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central

Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 8825 164th

New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth Ave

Rochester—Unity Cen, Seneca hotel

Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Little Book Shelf, 1575 E 115th

Middletown—Unity Temple, 1014 1st

Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Oklahoma City—Truth Reading Room, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Germantown—Unity Cl, 231 E Price

Philadelphia—Chapel of Truth, 117 S Broad

Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TENNESSEE

Nashville—Lily Conde Smith, Tulane hotel

TEXAS

Amarillo—Unity Study Cl, 1500 Taylor

El Paso—Unity Temple, 305 E Franklin

San Antonio—Unity Soc, Maverick bldg

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 5th; Meta Book Shop, 821½ 1st; Unity Book-Shop, Standard Stock Exch bldg

Tacoma—Truth Cen, Hotel Winthrop

WISCONSIN

Beloit—Study Cl, 626 Pleasant

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity Cen, 221A 8th ave W

Montreal—Unity Cen, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Broder bldg

Saskatoon—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 765A Yonge

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon

Cheshire—Unity Cen, Glendor Mt rd, Upton B'head; Annie Fairbank, 47 St Nicholas rd, Wallasy Village

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3; Truth Cen, 29 Courtfield Gardens, Earl's Court

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

You Still Have God

Next month Dana Gatlin will tell *Unity* readers how she discovered that often what seems to be an absolute necessity to one's happiness is instead a hindrance to one's spiritual progress. She will tell of an experience that showed her that she had been attempting to limit the illimitable God. She learned from it that whatever her need might be she always had God, and that she was not to array the petty limitations of her mind against His boundless resources. The title of her article is "Good News." Watch for it in the October number of *Unity*.

A Progressive Reading Plan

"The following plan is bringing me much joy," writes Mrs. M. H. S., of Oklahoma. *"I bought two copies of* All Things Made New. *On the flyleaf of each book I wrote a prayer and a blessing and assigned space for the names of twelve persons into whose hands the book might fall—a kind of progressive reading plan. Both books are to be returned to me at the end of a year—twenty-four lives or more blessed and helped to know the Truth, I pray, for an investment of only $2. I shall report the results. The first one to read it said it meant so much to her that she could hardly give it up."*

We are happy to know of this fine plan for spreading the teaching of Truth. Perhaps others who read this will want to try it too.

Advanced Textbook

Christian Healing, by Charles Fillmore, is our textbook for advanced students of Truth. It is the result of years of meditation and Truth seeking, and it deals with the higher metaphysical

laws, explaining how man may work in harmony with them. Twelve lessons with question helps make up its contents.

Of this book C. L. T. says: "I am studying Christian Healing *and I am deriving untold inspiration from it and a much deeper and broader understanding of Truth. For this book alone Truth students 'will rise up and call you blessed.'"*

The Value of the Bible

The combined work of the scholar, the scientist, the archaeologist, and the explorer serves to establish the authenticity of Bible history. Yet to us the real value of the Bible is the way in which we appropriate its message to our needs, and the more accurate translations of our time help us to gain a fuller, deeper understanding of its meaning. Foremost among the many translations and revisions of the Bible is the American Standard Version. In this version Unity School sponsors and uses the Nelson "Teachers' Bible," which will please you with its large, clear type on imported Bible paper, its full references, and other helps.

"God Is My Health"

A certain people, it is said, pay their doctor to keep them well. Should sickness overtake one of them, the doctor's stipend is cut off. Keeping well is strictly in accordance with the teaching of Truth. Live in the consciousness that God is your health and you need never make a demonstration over illness. Dr. C. O Southard in his book *Truth Ideas of an M. D.* says, "The cultivation of the idea of health will do more for us than any other treatment." *Truth Ideas of an M. D.* will help you to get well and stay well.

A Heart Doctrine

As we study the life of Jesus Christ we find that the heart element of His message sets it apart from the messages of all other great teachers throughout the ages. Jesus loved all mankind, and He taught and served them, and loved them into goodness. His doctrine is truly a heart doctrine. Ernest C Wilson devotes one chapter of his book *The Contemplation of Christ* to "The Heart of Christ." A study of this lit-

tle book will bring the Master to you in a loving, companionable way that will be new and satisfying to you.

The Prayer of Prayers

"Lord, teach us to pray," requested one of Jesus' disciples. The Master replied by outlining for him the matchless prayer that we know as the Lord's Prayer. H. B. Jeffery interprets this prayer line by line in his booklet *When Ye Pray.* His interpretation covers forty-six pages, and their study will give you a new understanding of the depth and meaning of the Master's words.

Blind Reader Made Happy

I received my Braille copy of Unity Daily Word *and am more than happy to be one of its readers. I am sure that other blind readers will be as happy as I am to get this wonderful word of God. I want to thank you for the splendid opportunity that you have given me and many other blind readers to study the good word in Braille.*—J. F. E.

From all over the country we receive letters similar to this. We send copies in Braille free of charge to blind persons who are familiar with grade 1½, and this good work is made possible by love offerings from our many friends.

Seventh Reading

"I have just finished my seventh reading of Lessons in Truth," writes Mrs. R. A. H. *"My record shows that I finished my first reading October 1, 1931. I feel that I owe you a debt of appreciation, for the book has been of inestimable help to me. Each time I read it I find something new to underscore and to store away in my mind for the benefit of myself and others."*

Lessons in Truth comprises twelve lessons with question helps, and is used as a textbook for beginners in the study of Truth.

Any Job You Want

Are you looking for a job? Here is encouragement for you. "You can have any job you want," says Gardner Hunting in his book *Working With God.* He devotes pages 23 and 28 of his book

to a discussion of how to find a job, and he concludes the chapter with the words "You cannot fail." You will find real help in this chapter, in fact in the whole book, for its twenty-one chapters bring you a message that is practical in every respect, and they deal with matters that are of vital importance to every student of Truth.

Booklet in New Covers

The Silence, by E. V. Ingraham, was first published in 1925, and since that time has been through several editions. Because this book is used by so many people, we are now bringing it out in stiff, durable covers in place of the limp paper in which it was formerly bound. The new binding is more expensive than the old, but the price —50 cents—is unchanged.

Mr. Ingraham has taught and lectured on the silence for about twenty-five years, and his booklet explains fully the meaning of the silence and how to enter it. After reading this booklet, you will realize that there is no mystery or difficulty in the practice of the silence, that it is just a simple, natural method of prayer.

Ernest C. Wilson's Master Class Lessons

The six lessons of this book point out the Master's way of doing things.

The first chapter deals with "The Master's Way of Prayer." The author says that true prayer is a turning to God, not in the hope of changing Him but of changing ourselves.

"The Great Teacher knew more about the law of prosperity than any one who has ever lived," says Mr. Wilson. He knew that prosperity includes giving as well as receiving. The Master's way of giving and receiving is considered in the second and third chapters.

"The Master's Way of Healing" is the subject of chapter 4. "The desire for health," says Mr. Wilson, "is universal, and is in itself a prophecy of its fulfillment."

One of the most interesting chapters in this book is the one entitled "The Master's Way of Love and Happiness." The author says that the heart of Jesus, not His mind, made Him the Savior of mankind.

The concluding chapter talks about "The Master's Way of Overcoming."

Questions accompany each chapter of this book, and the author's answers are listed in the back. This and other special features adapt the book for use in systematic study.

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FOR THEY SHALL SEE GOD

by Evelyn Cage Browne

God give my eyes the inner sight
To see the world and men aright,
To find the good, the true, the fair
In everybody everywhere.

God give my ears the power to hear
The "still small voice," so strong and clear,
That speaks of Truth and tells my soul
The way to Spirit's shining goal.

God give my heart, that inner place,
The strength, the purity, the grace
So in each path where I may be
I'll see God walking there with me.